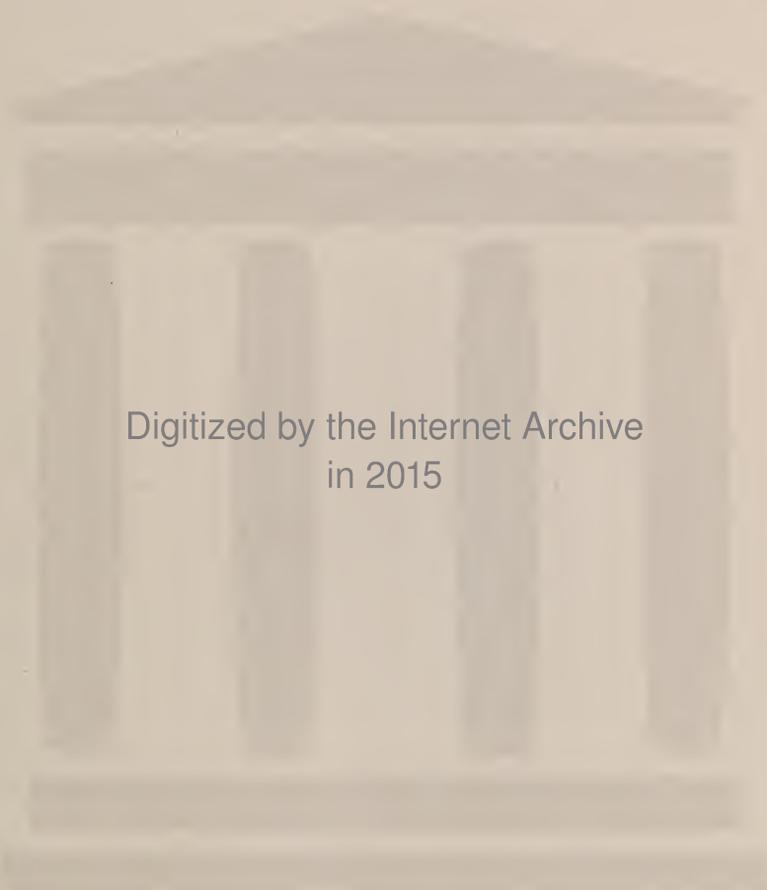
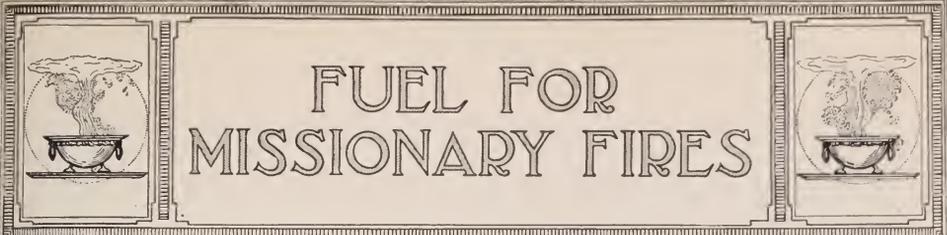




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FUEL FOR MISSIONARY FIRES

1. It is estimated that there are over 550,000 Jews fighting on the two sides. Some of the leading men in financial and political circles are Jews, including Sir E. Goshen, British Ambassador to Germany in 1914; Lord Reading, Lord Chief Justice of England; Mr. Hyman, Belgian Ambassador to Great Britain; Signor Malvano, President of the Council of State in Italy; and Hon. Henry Morgenthau, American Ambassador to Turkey. (See page 887.)
2. According to Robert E. Speer, who has recently interviewed a number of the Buddhist priests in Siam, they disagree as to whether Buddha is alive or dead, in heaven, or non-existent, a hearer of prayer or deaf to appeals, God or only a man. (See page 901.)
3. We saw in India, says Mrs. Thomas Gladding, whole communities who desired baptism and who removed with their own hands the charms they wore, destroyed the altars in their homes, and tore down the village shrine, to prove their sincerity in accepting Christ. (See page 909.)
4. The one hundred and seventy workers in Dr. Wilfred Grenfell's Mission in Labrador last summer included among the volunteers a dentist from Harvard, a trained nurse from New York, Dr. Charles E. Jefferson's assistant, a secretary, and a librarian. (See page 919.)
5. Last summer there was held in New York the first conference of Protestant Russians and Ruthenians. A great Christian work is being carried on among these foreigners in America. (See page 923.)
6. A Chinese Christian says that the four great foes of Christianity in China are: (1) Confucianism, (2) Materialism, (3) Worship of Education, (4) The deification of national spirit. On the contrary, he sees hope in: (1) The Christian leaders, (2) religious freedom, (3) growing intelligence, and (4) student evangelism. (See page 929.)
7. The women of Asia are fast gaining their freedom from seclusion, ignorance, subjection, and degradation. Thousands are working or in training as educators, editors, doctors, nurses, and business. (See page 882.)
8. Missionaries in Palestine see hope for the future in the promised return of the Jews to the land of their inheritance. At the close of the war they look for a great influx of Hebrews. (See page 882.)
9. A lawyer, W. D. Murray, New York, has a "missionary Bible," in which he has 175 missionary autographs, special missionary texts, outlines for missionary addresses, student volunteer declarations, and other fuel for missionary fires. (See page 931.)
10. The women in Protestant churches of North America contributed over three million dollars last year for foreign missions. (See page 943.)
11. American baseball is competing successfully with the bull-fight and the cock-pit for popularity among the young men of Latin America. The change means a distinct moral advance. (See page 944.)



A GROUP OF VILLAGERS LISTENING TO THE GOSPEL IN INDIA

THE

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MISSIONARY REVIEW



OF THE WORLD



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SIGNS OF THE TIMES

A MESSAGE FROM PALESTINE

REV. A. E. THOMPSON, of Jerusalem (Christian Alliance Mission), writes that the Palestine missionaries, both those on the field and those at home, are filled with hope for the future.

I. There is hope in the political situation related to the Holy Land.

For thirteen centuries Moslem rulers have lorded it over the Holy Land. For generations the Turk has been its master. To-day the Star and Crescent, emblem of night, floats over the City of the Great King. That is the last possible word as to oppression and misrule. But the King said, "Jerusalem shall be trodden down *until*"—until what? "Until the time of the Gentiles be fulfilled." Every sign indicates that the times of the Gentiles are nearing an end. The chronological lines have run out. The nations seem to have come to the

crisis portending the end. We are at the dawn of a day of political freedom and religious liberty in the land of the Lord.

II. There is hope in the economic situation in Palestine.

Commerce is suspended. There are not enough men to till the land. Locusts have swept the country. There is hunger in the cities and threatened famine in the villages. The relief sent is as nothing to the need.

"But," says one missionary, "tho the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee saying, this is the way, walk ye in it, when ye shall turn to the right hand and when ye shall turn to the left" (Isa. 30:20).

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions express, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

These economic conditions are the shadows of the cloudy and the dark day, but we who are in the cloud hear His voice saying, "See that ye be not troubled, for all these things must come to pass." "Lift up your heads, for your redemption draweth nigh."

III. There is hope in the missionary situation—in spite of the present darkness.

The British missionaries have been recalled, or banished, much of the German work is suspended, nearly all of the independent missionaries have departed and been forced to close the doors of their schools. The British schools and hospitals, as well as French and Russian properties, have been seized by the Turkish army. Not more than half a dozen American missionaries remain in Palestine. This looks like ruin and defeat, but morning light is breaking in Moslem lands. Is the church awake?

The missionaries called to labor in Palestine are a ground for hope. They are a chosen band of men and women who have surmounted insuperable obstacles, triumphed in dark and bitter hours, endured in what seemed fruitless service till fruit began to bud.

The promises of God concerning Palestine are another ground of hope. Palestine can claim thousands of promises that directly and immediately apply to the Chosen People and the Promised Land. These promises are being fulfilled rapidly. The accelerated development of everything earthly, the whirl of the age, the mad rush of mankind, the devilish haste for military and naval supremacy only prove that we have entered "the great day of Jehovah." The day

is a day of darkness, yet in it "the people that sit in darkness shall see a great light," for the Prince of Peace is at hand.

The God of Hope is Himself the all-sufficient ground of hope. In the dark days, hope from the God of Hope becomes a wellspring in the hearts of missionaries. The deepening darkness means the breaking of the dawn. Hope clasps hands with Faith and looks longingly for the morn when the works of Love shall be wrought.

This is no time to retrench or to cease giving for Palestine. This is the time to prepare for the realization of the hope God has given.

MOSLEM ENEMIES AND FRIENDS

THE anti-Christian "Jihad" has not been able to turn the people of Persia against the missionaries. These heroes have, in fact, been able to save many from death. The medical missionaries, especially, have had great influence. The mullahs at Ispahan appear to have been infuriated by the opening of the Stuart Memorial College (Church Missionary Society) last spring. They first held meetings and expressed their disapproval; then they preached on the subject in the mosques, and finally a meeting of the Mujtahedin was held and a notice forbidding boys to attend the school was issued, on which the signature of the Council of Ulama and a number of mullahs appeared. A few days later, however, the chief mullah, who had just before visited some sick mullahs in the mission hospital, address a crowded congregation and told them that the English were doing a good work and should not be opposed. Some

time ago the doctor in charge of this hospital, in returning from a long trip which he had taken in response to an urgent call, was stopt in a pass of the hills by a band of robbers, who had already looted a post-wagon; but, on recognizing him, the men assured him that no harm would come to him, and he was allowed to proceed on his way. It is in time of political upheaval especially that the value of medical mission work is recognized.

These are some of the foretokens of the harvest to come in missions to Moslems. Dr. Samuel M. Zwemer, who for twenty-five years has been working indefatigably for the conversion of Moslems says: "There was a day when Mohammedan fathers and mothers would rather see their children die in their arms than carried to the hospital of the Christian. To-day every hospital is crowded. There was a time when they would not send their children to any Christian school in Arabia, in Persia, or even in Egypt; when the number of Moslem pupils was numbered by ones and twos, when in some Mohammedan lands we almost had to pay them to come and receive instruction. To-day the Cairo College of the American Mission has 150 Mohammedan girls who pay the highest fees to receive a Christian education. The Bible is the best-selling book next to the Koran in the Mohammedan world. Seven thousand copies of the Word of God were sold in the Persian Gulf last year. In Egypt 87,000 copies of the Word of God were sold along the Nile Valley, and that in a country where 90 per cent. are illiterate. But if they are not a reading people they

are a listening people, and so every reader means a group of a thousand ears."

May God hasten the day when Christ may rule in love and power.

NATIONAL CHRISTIANITY IN INDIA

PROFESSOR TILAK, a Hindu Christian, in speaking at the centenary celebration of the Marathi Mission of the American Board, uttered the dominating thought of the occasion when he said, "The last century was justly the century of foreign missions; the next is ours."

There are many signs that, both in leadership and in support, the Indian Christians are coming into their own. The missions are somewhat reorganizing their work to aid this result; representatives of church bodies are more and more being taken into partnership in counsel and action; the church is organizing to assume larger responsibilities; is definitely pledged to assume its own support; is undertaking new and more out-reaching efforts. Similar tendencies are observed in South India and in Ceylon. The missions are seeking to make the churches self-supporting and self-governing. In one of the American Board Mission districts, the year past, the supervision of the schools was turned over to the care of the native pastor of the church at the center; the success of the plan will mark an epoch in mission work and pave the way for further efforts in this direction.

Another sign of the tendency to develop the National Church in India is evidenced in the ordination service which took place at Robertsonpet, in the Kolar goldfields of South India, was participated in

by five Indian ministers representing four different sections. The so-called "National Church," in Kolar, South India, was organized about twelve years ago, with 120 members, and has now secured a building of its own at a cost of about Rs.3,000, increased its membership to over 500, maintains a pastor, an evangelist, and a school, and has already laid the foundation for a school-building to accommodate the increasing number of pupils of both sexes.

The Christian Patriot, of Madras, expresses the hope "that this National Church will not be tempted to join any foreign organization, but will continue to work on purely indigenous lines and lay the foundations for a truly Oriental but strictly evangelical church with an Indian system of government and an Indian mode of worship. The crying need of Christian India is not a perpetuation of ecclesiastical serfdom to foreign and uncongenial institutions, but a real and enduring life in Christ and life abounding, with an Indian spirit and genius."

CHRISTIAN UNITY IN INDIA

THE movement to federate the Christian churches of India which has been almost quiescent for the past two years, has lately been revived and is reported to be rapidly gathering strength. The leaders recognize that the most important thing is not to bring together the missionaries but to consolidate in sentiment and in service the growing Christian churches of the nation. Federation was first proposed in 1909, but the plan was rejected by some of the parties on the ground that it made

no provision for the transfer of members from one denomination to another. To meet this protest, the criticized section has now been revised, and is presented for further discussion in a form which has already been indorsed by the Presbyterians, by the South India United Church and by the English Baptists. In substance, it has also received official Methodist approval. The federating churches agree to respect each other's discipline, to recognize each other's ministry, and to acknowledge each other's membership by a free interchange of full members in good and regular standing duly accredited.

A general invitation to all Christian bodies in India to participate in the federation will go out this fall, and each will also be asked to appoint representatives to the first provincial councils, which will elect commissioners to a national council. These sectional councils are determined according to language areas, in order that each section may be bound together by a common speech.

NEW WOMEN OF ASIA

FEW in America realize the transformation that is taking place among the women in Asia. The women of Japan may be considered emancipated, for they are not only educated but are taking their places in public life—in business, in education, in social reforms, and to a limited extent even in politics. In China, women are proving their powers, and are becoming more and more a factor in public life. India is still kept back by the millions of child widows and zenana prisoners. In Moslem lands womanhood has not yet emerged from domestic slavery.

The new movement among the women of Asia is taking the form of a demand for recognition as the social equal of man. They rebel at the rule of society that a woman must marry, that the only infidelity can be on the part of the wife, and that a woman's place is only to serve her husband and bear his children. In the past the women of Persia, India, and China have lived a life separate from their husbands and been generally debarred from participation in public affairs. There was no opportunity to develop self-expression.

Now women of the Orient are slowly beginning to learn what a great part they may play in the world. They are in training as educators, physicians, nurses, editors, and even for business. Their change in dress indicates modernization and they are adopting modern inventions to help them perform their tasks. Not only are Chinese women unbinding their feet, but Japanese women are giving up blackening their teeth. If the women of Asia are made free by Christ, the Son of God, they shall be free indeed.

THE NEED OF LATIN AMERICA

THE state of morality in Latin America has been denounced by travelers from many lands. The causes of the immorality are many—the remedy is one, namely, Christ. William E. Souter, who has recently visited the continent, writes:

"Morally, things are about as bad as can be. No one expects a young man to be moral, and conditions are such in many homes, purposely arranged by parents with the well-being of their sons at heart, that would shock you, dared I mention details.

You can imagine to what extent things go in the every-day code of the ordinary people. The strange thing is that while there is absolutely no conscience in these matters, some control is demanded when girls are concerned. So-called heathen China is far away ahead of the South American republics where morals are concerned.

"Allowing for the faithful among the Roman Catholics, and for the good work under the auspices of the Methodists, Presbyterians, Baptists, Young Men's Christian Associations, South American Evangelical Union, Church of Scotland, and others, the peoples of South America have not the moral or religious ideals so necessary to give stability to great nations.

"Not only are 'both the intellectual life and ethical standards of conduct of these countries entirely divorced from religion,' to quote the Hon. James Bryce, 'and unbelief and materialism completely master of the Latin-American mind, but students in the universities are openly hostile to anything religious if they think it spells even the slightest interference in political life.

"But worse than all the legalized vice, and gambling, and drunkenness, and public sale of vicious literature; far worse, is the attitude of many of the people to the sacred Scriptures. The Bible, Christ our Savior, the Cross, they know all these words; they are in common use on the street, but in what connection? At the corner shop you see this sign—'Christ's corner, grocery store,' The chemist's shop of the 'Three Crosses'; 'The Tears of Christ' is a well-known brand of wine; and a tobacco firm

had a glaring advertisement in a much-read paper, which was supposed to be a picture of the disciples smoking, and Judas standing aside and saying to the Master, 'If I had smoked this brand of tobacco I would not have betrayed you!'

"These show some of the difficulties which confront evangelists in making known the Christian faith in all its purity. Surely there is need for a 'Congress on Christian work' in Latin America—a constructive evangelical conference.

"Already the Bible has its triumphs in transformed leaders drawn from all classes, men and women who believe the future of South America to be bound up with the Bible teachings and with unadulterated, intelligent devotion to Christ."

A NEW NOTE IN SOUTH AMERICA

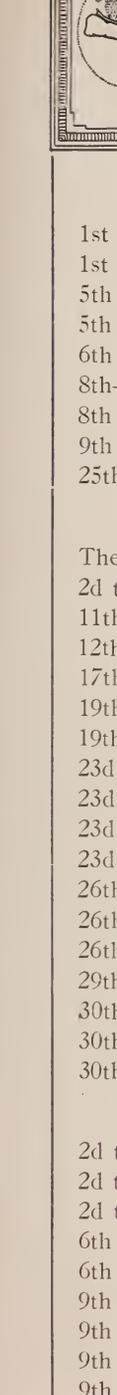
THE visitor to South America is apt to miss from the life of the young people the attention to various forms of social service which become almost a passion among numbers of Christian young people in North America. The young women of South America are generally without any great aim in life—except marriage. Higher education is therefore considered superfluous for women, and active participation in community betterment movements has been almost unknown. Miss Estella C. Long, of Montevideo, Uruguay, has organized the first teacher training-class among young woman of South America, and the girls are taking hold of their work eagerly. They are using as a text-book a Spanish translation of the late Dr. Hamill's "Legion of Honor" course, and are engaging in many

"through the week activities," which are excellent forms of social service. They have organized a cradle-roll, and each girl is responsible for enrolling and caring for ten babies. They have also formed a sewing guild to provide clothing for the poor children of their community. The Sunday-school, properly managed, may be a great evangelizing agency of South America.

ADULT BIBLE CLASSES IN CHINA

THE Sunday-School Adult Bible Class movement has entered China, largely as the result of the efforts of Mr. R. A. Doan, recently elected secretary of the Missionary Society of the Disciples of Christ, who, while on a tour through the Orient spoke over seventy times in China on this subject to audiences aggregating more than 15,000 people.

Of this work, Mr. Doan writes: "There is absolutely no difficulty in securing an audience in China, nor in getting inquirers who are willing to study the Bible. The chief difficulty is lack of leadership. At many of our meetings it was necessary to station men at the door to crowd people back and try to keep them from entering the building after it was full. In Nantungchow we held four afternoon meetings in a Buddhist temple, where we had an attendance of from eight hundred to a thousand men every day, tho the meetings were held in January." Mr. Doan has guaranteed the funds for the holding of three summer conferences for adult Bible-class leaders. The leaders for these conferences will be carefully selected with the hope of having them train other leaders upon their return to their homes.



COMING EVENTS

December

- 1st to 3d, 5th—Laymen's Missionary Movement Convention, Manchester, N. H.
1st to 3d, 5th—Laymen's Missionary Movement Convention, St. Louis, Mo.
5th to 8th—Laymen's Missionary Movement Convention, Cleveland, O.
5th to 8th—Laymen's Missionary Movement Convention, Albany, N. Y.
6th to 11th—Meeting of the Council of Women for Home Miss., Atlanta, Ga.
8th—The 75th anniversary of the sailing of Livingstone for Africa, 1840.
8th to 11th—Federal Council of Churches Conference, Columbus, O.
9th to 12th—Laymen's Missionary Movement Convention, Toledo, O.
25th—Tenth anniversary of the National Missionary Society of India, 1905.

January

- The 100th anniversary of the American Bible Society.
2d to 9th—World's Week of Prayer.
11th to 13th—Annual meeting of Home Missions Council.
12th to 14th—Foreign Missions Conference, Garden City, L. I.
17th—Fifteenth anniversary of the death of Elias Riggs, of Turkey, 1901.
19th to 21st, 23d—Laymen's Missionary Movement Convention, Houston, Tex.
19th to 21st, 23d—Laymen's Missionary Movement Conv., Duluth, Minn.
23d to 26th—Laymen's Missionary Movement Convention, New Orleans, La.
23d to 26th—Laymen's Missionary Movement Convention, St. Paul, Minn.
23d to 26th—Laymen's Missionary Movement Convention, Minneapolis, Minn.
23d to 26th—Laymen's Missionary Movement Convention, Rochester, N. Y.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Jackson, Minn.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Fargo, N. Dak.
26th to 28th, 30th—Laymen's Missionary Movement Conv., Reading, Pa.
29th—Fiftieth anniversary, sailing of James Chalmers for South Seas, 1866.
30th to Feb. 2d—Laymen's Missionary Movement Conv., Waterbury, Conn.
30th to Feb. 2d—Laymen's Missionary Movement Conv., Billings, Mont.
30th to Feb. 2d—Laymen's Missionary Movement Conv., Birmingham, Ala.

February

- 2d to 4th, 6th—Laymen's Missionary Movement Conv., Atlanta, Ga.
2d to 4th, 6th—Laymen's Missionary Movement Conv., Butte, Mont.
2d to 4th, 6th—Laymen's Missionary Movement Conv., Newark, N. J.
6th to 9th—Laymen's Missionary Movement Convention, Spokane, Wash.
6th to 9th—Laymen's Missionary Movement Convention, Columbia, S. C.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Seattle, Wash.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Dayton, Ohio.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Tacoma, Wash.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Greensboro, N. C.
10th to 20th—Congress on Christian Work in Latin America, Panama



WILLIAM B. MILLAR

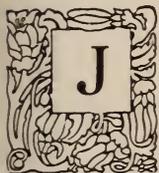
the new General Secretary of the Laymen's Missionary Movement. Mr. Millar became joint secretary with Mr. J. Campbell White in 1910. He is a native of Wisconsin, a graduate of Lawrence College, was general secretary of the Twenty-third Street Y. M. C. A. in New York until 1895. During the war with Spain, in 1898, he took charge of the Association work for the army and navy, and developed this department until it has a permanent equipment and funds of over two million dollars, with about eighty secretaries and employed officers, and a work for both officers and enlisted men extending all over the world. Mr. Millar has had charge of the administrative side of the Laymen's Missionary Movement's work since 1910.

Is There Room for the Jews?

A GENERAL VIEW OF THE WORLD'S SITUATION AND THE JEW'S PLACE IN IT

BY THE REV. S. B. ROHOLD, F.R.G.S., TORONTO, CANADA
Pastor of the Christian Synagog, and President of the Hebrew Christian Alliance of America

And Jacob was left alone.—GEN. 32:24



JACOB is faithfully described as a masterly, clever, resourceful, and in many ways a most successful man. He says: "With my staff I passed over this Jordan, and now I became two bands." He would be considered to-day a very wealthy man. He is also a very religious man who knows God, acknowledges His faithfulness, and records the results of the many blessings God graciously bestowed upon him. Now we behold this masterful man desperately afraid of his own brother, and in his desperation he resorts to all kinds of stratagems and humiliation to appease the anger of his brother. But all these masterful resources are of no avail to bring peace to his troubled soul, and we see here poor broken-down Jacob left alone, in utter darkness. In his loneliness he finds himself wrestling with a mysterious person and being crippled. Then comes a great awakening, and he realizes that he is at war, not with a mere man, but with God. Then it was that God gave him this new name, Israel. This new experience changed his heart and life, and as a witness to his new faith he calls the name of the place Penuel; saying, "for I have seen God face to face." At this point "The sun rose upon him," and all his fears left him.

This storm-tossed life of the "First Israelite," is a divinely inspired picture of the past, present and future of the people Israel. The Jew, with all his amazing vitality, creative ability, resourcefulness, moral and religious, and all his other attributes,

...[Hebrew text]



...[Hebrew text]

SEARCHING FOR THE PROMISED LAND

A cartoon from a Jewish paper. It represents the Jew looking at the world and seeking in vain for a place where he is welcomed.

is the loneliest man on the face of God's earth. Like the Patriarch Jacob of old, he is afraid of his fellow men, and in spite of the many lessons of Jehovah's past faithfulness, he stoops to all kinds of humiliations without any satisfying result. Modern Israel, tho bearing that princely, God-given name, has not yet awakened to the fact that he is at war with God, and that the person with whom he is wrestling is none other than Jehovah—Jesus. Only when Israel has awakened to recognize that the "Man

of Sorrows" is none other than their long-rejected Messiah, their only Hope and King; and cry out—"Blessed is He that cometh in the Name of Jehovah," then only will the "Sun" rise upon them, and all sorrows and sadness will flee away.

Is the Jew Wanted?

One of the leading Jewish newspapers published a sketch of a Patriarchal Jew, holding in his hand the Globe of the Universe earnestly searching for a place where he is wanted, but he can not find one. He begins to go over them by name:—"Russia, I am not wanted there—Germany, not wanted there—Roumania, not wanted there—France, not wanted there—England; Canada; The United States; Palestine, I am not wanted there"; and he exclaims, "this is a large, beautiful world, but no place for me!"

Let us be frank. Is the Jew wanted? He may be tolerated, but he is not wanted. Whether he is Orthodox, Reformed, Radical or Christian, he is not wanted; yet at the same time he is being sought after, especially by the warring nations. What an amazing rôle he is playing in this life-and-death-struggle of the nations! Students of prophecy ponder over him—politicians, financiers and military experts, all carefully consider him. He is talked over, dreaded, honored, and flattered; and yet, like Jacob of old, "he is left alone." In this sad condition, like the Patriarch of old, he is paying a very high price—trying to buy himself into the good graces of his brother Esau, forgetting that Israel is a Prince and should not stoop to such degrading humiliations.

The Third Exile!

Names, days, and even certain hours, bear particular symbolic meanings to the Jew. It was of sad significance that the present great war was declared on the saddest and darkest anniversary in Israel's history, the 9th of Ab, the anniversary of the destruction of the Temple in Jerusalem. Twice, on the very same day, but at different periods, fire was set to the Temple in Jerusalem, and the people led into captivity, first by Nebuchadnezzar, the Babylonian; and the second time by Titus, the Roman. It was by strange coincidence, that on August 4, 1914, while the Jewish people were fasting and sitting on the bare floors of their synagogues, reciting the Lamentations of Jeremiah and other sad odes, commemorating that mournful event, war was declared by the nations of the earth. Thus was ushered in the Third Exile, which is perhaps vaster in its fierceness than the first and second captivities. It has brought greater sorrows and sufferings to a larger number of the "Wandering feet and weary breasts."

The World-Tragedy

What an inhuman tragedy is being enacted before our very eyes! We see the Jewries of the world convulsed with trials and sufferings, such as even they can not parallel in their long annals. Scattered throughout the world and massed in the very crater of the world-war, they are passing through the "valley of the shadow," and are stumbling in its brooding darkness. Old problems, old difficulties and sorrows have evaporated, in the one overpowering agony of the unprecedented conflict.

The world-struggle is searching the very vitals of the race, stirring its energies, revolutionizing its life and transforming its outlook. Five hundred and fifty thousand gallant Hebrew soldiers are at war, Jew engaged with mortal combat with Jew. Four millions of them, men, women and children, of all ages—strong, weak, healthy and sick—have been driven into full flight, haunted by the thundering cannons, along the wasted roads, marshy fields, bogs and wild forests; disorganized, terrorized, abandoning land, stock, treasures and all the attachments of home, in order to save their bare lives. Hunger and starvation meet them everywhere, and as they pass through the "Valley of Shadows" new horrors overtake them every hour. The very life is lost in the attempt to save it. No "Promised Land" in sight. "All hope abandoned there!" Our hearts break as we gaze at this horror-full, grim and continuously moving panorama of Israel's bitter and tragic flight. Yes, Israel, the "World tragedy," may well cry aloud, "Is it nothing to you, all ye, that pass by? behold, and see if there be any sorrow like unto my sorrow." (Lam. i: 12.)

Is the Jew Paying his Share?

If we look at the contribution the Jew is making to this world-conflict we are amazed at the rôle he is playing. The Jew, imperishable as ever, has been strenuously leading in all the episodes of the war; in its politics, in its economy, in its finances, in its organizations, in its supplies, in its armies and its horrors. The Jew is paying a very high price to the best traditions of the race.

With all our boastful twentieth

century enlightenment and generous liberality, the Jew is still looked upon as "a stranger within our gates," and therefore, since he is enjoying the benefits of our national institutions, something extra is to be expected from him. But is he paying a fair share? We find that the total population of this great world is something like 1,623,000,000, of which about 760,000,000, or 46 per cent. are affected by the war. The total number of Jews in the world is not over 14,500,000, of whom some 10,000,000 or 68 per cent. are affected by this war.

There are now twelve nations fighting with armies totaling at least 20,000,000, or 2.6 per cent. of the population of the nations engaged. The Jews engaged in the war comprise the biggest army they have ever put forth. A conservative estimate, given in the *Jewish Chronicle*, puts the number at over 550,000, or 5.5 per cent. of all the Jews in the world—double the proportion of Gentiles engaged. And when we look into the machinery of this war and the rôle the Jew is playing, and the results of that great machinery we wonder that the nations of the earth should be trusting to such leadership.

Jews in Great Britain

When the German Chancellor lost his temper and declared that the treaties with Belgium were mere scraps of paper, he was speaking to Sir E. Goshen, H.B.M. British Ambassador to Germany, whose father was a poor Polish Jew. He came over to London, England, and wanted to become a clerk in a bank, but they would not take him because his handwriting was bad. He wanted to be-

come a partner in the bank, but he had no money, so he opened a bank himself. Later he became Viscount Goshen, P.C., and at one time First Lord of the Admiralty. His son, as the representative of the great British Empire in the German Court, stood up for the honor of Great Britain, and did so to the satisfaction of his Sovereign.

The number of Jews in the British Isles, according to the *Jewish Chronicle*, is about 245,000. Already over 16,000 of them have joined the ranks and have amazed every one by their valor, resourcefulness, and heroism. Hundreds have secured medals, and three have secured the most coveted order, the Victoria Cross. Five Hebrews are holding positions in the British Cabinet; one, Lord Reading, has become Lord Chief Justice, five are in the House of Lords, six are Privy Councillors, sixteen are Barons, fourteen are Knights, and eighteen are members of Parliament. To keep Ireland in order they put a Jew, Sir Matthew Nathan, in for Secretary. Are these the Jews who are not wanted? Evidently the leading authorities in Great Britain delight to praise and honor them.

On Lord Mayor's day, in November, 1914, the Prime Minister of Great Britain made a great political speech and referred to the remarkable success that had attended the financial measures taken by the government in consequence of the war. He went out of his way to offer a eulogy in praise of a Jew. Who is this Lord Chief Justice? Not long ago he was plain Mr. Isaacs. His father may have been a poor Jew, but now the Prime Minister of all the Britains delights to honor him and he is being hailed

as a "British lion." Recently he has been sent as the head of a commission to secure a colossal loan for Britain, France, and Russia from America. All the papers call him Lord Reading, and he is known as the Lord Chief Justice and Privy Councillor of the British Empire.

Some believe that the Jew will be the ultimate force in bringing to an end this titanic struggle, and the balance of favor will come to those nations with whom the best of the Jewry will cast their lot. Whether this will actually come to pass we do not venture to prophesy. The Right Hon. David Lloyd George told the world at the beginning of the war, that the nation which could hold on and produce the last few hundred millions, when all the others have been depleted of their treasures, will be the masters. What do we find? The head of the Allies' Financial Commission is a Jew. One of the opponents of the loan to the Allies is Mr. Jacob H. Schiff, the great financier, of German extraction. The High Hon. Lord Reading, the British-Jewish-Lion, came out victorious over the American-German-Jewish-Black-Eagle, by securing a loan of \$500,000,000 in the United States for Britain and her Allies.

The Jews of France

The total Jewish population of France is a little over 100,000. Before the war, in the regular army there were 8 Hebrew generals, 14 colonels, 21 lieutenants, 68 majors and 107 captains; but now over 10,000 Jews are in the ranks, and are doing gallant work on land, sea and in the air. General Heymans is in charge of one Army Corps. Five Jews are hold-

ing important positions in the Cabinet. The Rothschilds, feeling that their country has been outraged, have returned to the Austrian Emperor the title of nobility which his ancestor, a century ago, had bestowed upon them.

Jews in Belgium

This heroic little nation that has suffered, and is suffering, so much from the ravages of this war, shelters 15,000 Jews. The relation of Belgium to Great Britain at this time is of utmost importance. The future of Belgium depends on the Allies, and she needs the best possible man to represent her in Great Britain—a man who is not only loyal, but a strong man with brains and character. And the man the King of the Belgians chose as his Ambassador to the Court of St. James, London, is a Jew—M. Hyman! The first man to be taken as a hostage by the Germans, when entering Antwerp, was a Rothschild.

Jews in Italy

It was not till 1870 that the Jews were actually emancipated in Italy, and yet they have made rapid strides, and have attained important positions of honor and trust. The total Jewish population is 45,000, and they have provided Italy lately with a Prime Minister, Signor Luigi Luzzatti (1910), who previously served as Minister of Finance on six occasions. Sixteen members of Parliament and fourteen Senators are Jews. The President of the Council of State, Signor Malvano, is the best-hated man in Germany, because he could see through the tactics of its special ambassador, Prince Von Bülow, and checkmated all his political maneuvers, so that he had to return to

Germany with his Italian wife, a complete failure.

The most conspicuous man in Italy at present is M. Salvatore Barzilai, whom King Victor Emmanuel ap-



SIR RUFUS DANIEL ISAACS

The Lord Chief Justice of England. As Lord Reading he recently visited America to negotiate the loan for the Allies

pointed as a Cabinet Minister. General Otholenghi, late Minister of War, and newly made Senator, another Jew, is the idol of the army.

Jews in Germany

The 615,000 Jews of Germany have not yet been fully emancipated; they are still fighting for equality and the removal of certain disabilities. The prevailing anti-semitism, with all its nefarious propagandas, could not stem the tide of the onrushing progress of the Jew in Germany. Since the war

was started, not only have some leading anti-semitic papers been suppressed, but some of its leaders have professed conversion in favor of the Jew on account of their loyalty!

German Jews have contributed their full share toward that remarkable display of efficiency, both military and economic, which has astounded the world. In every branch of the social and political life the Jew has left his mark. Karl Marx laid down their scientific foundations of socialism, and Ferdinand Lassalle founded the German Social Democratic party, and its leaders, up to the present head, Hugo Hasse, were all Jews. The head of the Revisionist party is Edward Bernstein, who on account of his anti-war view is an exile in Switzerland. What an irony, that the only man who dared to defy the Kaiser in the Reichstag, and vote openly against the German war loan, and was not beheaded, was Herr Liebknecht, a Jew!

One secret of the efficiency of the German armies lies in their wonderful organization of transportation. To pick up an army of 500,000 or 1,000,000 and transplant them from one scene of war to another—the importance of this task and the responsibility of the person in charge of it is immense. He must not only be most capable, and with the best possible brain power, but he must be absolutely trusted. To a Jew—Herr Arthur Ballin—the Kaiser has entrusted the general management of all the German railways, and he is personally in charge of the transportation of all the German troops. This Jew who is not wanted is most desirable now. Iron crosses have been lavished galore on the German-Jewish soldiers.

Jews in Austria-Hungary

The census of 1910 reports that Austria shelters 1,313,687 Jews and Hungary 932,416. While there are still many disabilities, and anti-semitism has been rampant, yet in the army they have equal rights. Before the war there was one Jewish field-marshal, Adolph Von Karnhaber, 6 generals, 17 colonels, 15 lieutenant-colonels, 48 majors, and 211 other officers. It is estimated that since the war 180,000 Jews have joined the ranks. Dr. Victor Adler is the leader of the Democratic party.

A Jew at Constantinople

To be an ambassador at the Turkish Court, and to look after the interests of one country, is enough to tax the energies and ability of any man, even in times of peace. The four or five hundred general consuls, consuls, vice-consuls and dragomans, have their hands more than full to look after the interest of their own country's subjects, and the trouble they get into daily; for the consul must act as a judge and a valuator of taxes, decide marriage and divorce questions, be a peace-maker and a military expert at the same time. He must also possess a brazen audacity combined with a restraining political dignified tact. There are often emergencies in a Turkish country, and the ambassador must be alert, resourceful and ready for the occasion. In time of peace, to represent one country adequately, keeps the ambassador busy, but in time of war it is quite a different matter. Here we have something unprecedented—one ambassador is to take charge of the interests of ten nations, besides those of his own, and at a fearfully critical

time in the world's history. It is a Jew to whom have been trusted the lives, property and interests of eleven nations within the Turkish Empire. The Honorable Henry Morgenthau, the United States Ambassador at Constantinople, has for the last fifteen months been bearing a super-human strain with most commendable success.

The Honorable Henry Morgenthau, who arrived in the United States when three years of age, became a very successful business man. He is now practically responsible for the lives, property, and interests in Turkey of Great Britain, France, Russia, Belgium, Servia, Montenegro, Switzerland, Denmark, Argentine Republic, Italy, and the United States. He has done his work so well that he has received the praise and gratitude of all these countries.

Is this not a most inconceivable as well as a most wonderful irony of fate? While the Jews as a race are stamped "not wanted," yet they are sought after, and the most important and most delicate as well as the most trusted positions are committed to their care! Here also is a noble Jew straining every nerve to save the lives of the poor Armenian Christians within the Turkish Empire, tho he can not protect the lives of his own people within a Christian land.

Russia and the Jews

Since 1882, when the new May Laws came into force, the Russian authorities have expelled the Jews from all villages and holy cities, thus overcrowding the already overcrowded Jewish Ghettos within the Pale Settlement. All the universities and schools for higher education were

closed to the Jew; shame and degradation were imposed on the Jewish manhood and womanhood of dark



HENRY MORGENTHAU
American Ambassador to Turkey

Russia, and the Jew realized the hopelessness of his existence. The large-hearted millionaire Baron de Hirsh laid on the altar his whole fortune of \$75,000,000 to transplant the

Jewish people from Russia to a place of safety, and other Jewish philanthropists united with him in this newly found hope. Their efforts were so successful that in twelve years (1899-1913) they stimulated an emigration to America alone of 1,347,599 Jews; and at least 500,000 settled in Great Britain, Palestine, and other parts of Europe.

What a tragic awakening came in 1914, with a fierceness that shattered all their fondest hope. When the new census appeared in Russia, it was found that the Russian Jewry had increased to 6,060,000, and that during the past fifteen years there was an actual increase of 845,000 Jews. This revealed a most disappointing and disquieting situation, for the constant heavy emigration has been more than neutralized by the natural increase of the population. While new Ghettos have been planted on both sides of the Atlantic, the Pale Settlement exists with all its grim misery with a population driven closer to its walls. Six million still tremble at the word "Pogrom." That is the net result of sixty years' striving!

It was at the very time of this tragic awakening, that the awful nightmare of this darkest of all wars in the world's history, came as a thunderbolt on the whole Jewry. But the Russian Jews have proved that there is a loyalty and a love for a native country which surpasses all other considerations and no personal barrier, however dark it may be, can come between them and their native home. Not only have the Jews in Russia shown their undoubted loyalty, but Russian Jews living in England and America and other parts of the Continent, went back to fight for

Russia. This was a thing that even Jewish leaders did not expect.

Now what do we see? The three hundred and fifty thousand Russian Jewish soldiers are not only girded and warring, but their heroism, unselfishness, resourcefulness and actual leadership when emergencies occurred on the very battlefield, called out the praises of the Grand Duke, the Commander-in-Chief of the Russian armies, who tells us that they do not stand a whit behind the best of the Russian veteran regiments. Literally hundreds secured the highest order for bravery, namely, that of the St. George's Cross. So many have bravely laid down their lives that some of the leading Jew-haters have professed conversion. The agitation in their favor went so high that *The Globe* of October 1, 1915, states that a Jew, M. Weinstein, has been actually elected a State Councillor of the Russian Empire.

The tragedy comes home very close, when we realize that the three hundred and fifty thousand Jewish soldiers are not only fighting for Russia, but they are killing their own Jewish brethren, who are serving in the opposing armies. There is still a larger and sadder result; the six millions of Jews in Russia have become virtually enemies of their Jewish brethren in Germany and Austria.

Jewish Tragedies in Russia

The Russia-Polish-Jewish tragedy is so momentous and pressing, that we can not conscientiously leave off here, without giving some actual details of the frightfulness and shocking suffering of the Jews in the Eastern war zone, trusting that we may thus be used of God to awaken

a prayerful and a material interest on behalf of these unfortunate suffering people. The *Jewish Chronicle* for July 23, 1915, contains the following story of a terrible indictment:

"Facts that have been detailed to the present writer by friends in whose impartiality and veracity he could have nothing but perfect confidence, are backed up and confirmed to a large extent by an official document, an Order of the Day, issued by the Russian Generalissimo. This Order seems to have been promulgated in March last. It decreed nothing less than the expulsion of all Jews from military zones in Galicia, Bukovina, and Poland. The excuse for this terrible determination was an easy one to find ready at hand. It was the alleged disloyalty of the Jewish population. That allegation, needless to say, could have been based at most upon the treason of a few individuals. But the Russian government, bettering Burke, indicted a whole nation. The decree, too, was directed, not at any locality, nor at any general section of the population. It was a decree against Jews as Jews.

"And now we have the result. Some two hundred thousand Jews who had been living in the confines of Kovno, Kurland, and Suwalki were exiled by the Russian authorities, so that, in the technical language employed, those districts might be 'evacuated of Jews.' Our unfortunate brethren upon whom this decree fell were compelled to obey it by a short notice, varying from eight hours to thirty at the most. In that time two hundred thousand people had to leave their homes, their possessions, their all, and face—they knew not what! What followed re-

quires the pen of Dante adequately to narrate. Not one Jewish soul of all this vast population was allowed to remain, so that towns which had contained a large proportion of Jewish inhabitants were deserted. Aged men, little children, women—even those hourly expecting to become mothers—some clutching to their breasts their new-born babes; people insane, cripples, the blind; those who were sick unto death—there was no exemption for any. The decree, it must be admitted, had at least the merit of impartiality. For not only were the families of soldiers fighting at the front doomed by it, but soldiers who had received permission for furlough in their native towns, and soldiers whose bleeding wounds were still unhealed, the Jewish nurses who attended them in the local hospitals, and even the Jewish military doctors—all had to go into exile. Even the rage and fury of battle respects the Red Cross. Sheltered beneath that symbol are the wounded in war, and those who are attendant upon the soldiers who have fallen. But this decree tore away Jews whose condition entitled them to safety as if shielded by the sacred sign from the terrors of belligerency, and it sent them with their brothers and sisters into exile. No wonder we read that the poor people were maddened unto despair; that they turned and destroyed their goods and chattels, their household gods of generations, preferring to leave behind them the ruin of their property rather than it should fall into the hands of their despoilers.

"It were futile to attempt to describe with anything like completeness what this horrible decree meant to

the two hundred thousand poor Jews upon whom it fell. But the order for their expulsion was not the end by any means of the horrors which awaited them. For the conveyance of these people from their homes to some far-distant Eastern province, there were provided some twenty-six 'extra trains,' as they were called. Each of these 'trains' consisted of from forty to seventy wagons, into which was huddled pell-mell this population of misery. The poor people had been able to take with them only a few of the most necessary of their possessions, and there in these 'trains' they were crowded together—men, women, and children of all kinds, 'well-to-do and professional beggars,' as my correspondent puts it, 'sound persons and infectious patients, all of them thrown together in this living load.' None of them knew whither they were going. With exquisite regard for the sufferings of their exiled passengers, the slow-moving 'trains' were not allowed to stop at stations where food could be supplied to the poor wretches. The 'trains' could stop only at a distance of at least one kilometer from any station. But the poor stricken people who were carted away in these 'trains' were, perhaps, not much worse off than the thousands and thousands for whom the 'trains' had no accommodation, but who had to leave, none the less. Twenty-eight of the poor passengers became insane through their sufferings; typhus broke out in this 'extra train'; and death, cruel, lingering death, was the only mercy which it seemed to the harassed victims would be shown them by a fate against which they were powerless."

The actual woes, sorrows, and agonizing tragedy of the martyrdom of the Great Jewry will never be fully told; nor are we able to comprehend the magnitude of its frightfulness and its horrors. The Hon. Louis de Brandeis, chairman of the U. S. Government Business Committee at Washington, tells us that no less than five hundred thousand Jews have lost their lives since the war started, either on the battlefield or by the invading armies.

With Mr. Herman Landau, chairman of the Central Committee, we feel that: "A cry of frenzied despair comes from those countries. The vast cyclone of destruction, the most formidable that the world has ever seen, has passed over the Jewish pale of settlement. Since the time of the Tartar invasion there has never been a country in Europe so utterly devastated. In many districts not a single congregation was spared; synagogues were burnt, hospitals and homes for aged and orphans have been destroyed and deserted. A population full of energy, of resources, and of intellectual abilities, is at once thrown into wretched poverty, the brunt of the terrors falling upon hundreds of thousands of refugees."

Can the watchmen on the walls of Zion be silent at such a dark time of Israel's sorest distress? The words of the Prophet Isaiah (58:10-11) should be a timely message to God's people: "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones;

and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Zionism and the Future

We do not think it is part of the Christian Church's duty to assist in the restoration of the Jews to Palestine while in unbelief; we should rather seek to point them to Moses and the Prophets, and urge them to flee from the wrath to come and turn to God: "For thus saith the Lord unto the house of Israel, Seek ye Me, and ye shall live; but seek not Bethel, nor enter into Gilgal, and pass not to Beersheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought. Seek ye the Lord and ye shall live." Amos 5:4-6.

But as "watchmen upon the walls of Zion," we must take a real interest in every movement within Israel. We have seen such hopeful awakenings, a rejuvenation of the whole Jewry. Forty flourishing colonies sprung up in the deserts of Palestine and Galilee; waste places rebuilt; Hebrew became a living language throughout Palestine; ancient songs revived, and a new national hope almost established. And now, the war only fourteen months in existence, all these fond hopes and aspirations of poor Israel have evaporated.

The catastrophe that befel the Jewish hope in Palestine is very hard to realize. It is a very conservative estimate that during the past century not less than £100,000,000 have been spent by the different Jewish philanthropists, such as Baron Edmund de Rothschild and other Jewish colonization and Zionistic societies.

Practically every Jew in the world has a little box in his house with

"Great Alms for Palestine" written upon it, and it is looked upon as a meritorious act to put money in that box, which goes toward the keeping up of the Jewry in Palestine; and the Jewish papers throughout the world were all in praise of the wonderful awakening, and visions and dreams filled the minds of the Jews throughout the world. And what do we find now? Four thousand years ago the Jewish people had fled from the bondage of Egypt and found a haven of rest in Palestine, and now, after four thousand years, 15,000 Jewish refugees have fled from Palestine to find shelter in Egypt.

Three notorious Turkish tyrants, Azymi Bey, Djemal Pasha, and Hardegg Pasha, occupying positions in different parts of Palestine and Syria, have not left an opportunity of showing their ill-will toward the Jew, and especially giving themselves to devastate and erase practically out of existence all Jewish colonies; and to be a Zionist is now considered as a political crime.

The shattered hope of the Jewish people in Palestine is, perhaps, one of the severest blows dealt to the wandering feet and weary breast.

Net Results

What will the Jew get in return for all his services, for his loyalty, and for his noble sacrifices in this war? What compensation will be made to the Jew for all his losses of lives and properties? Britain and her allies pledged their honor to make good to poor Belgium all her losses, as far as compensation could be made to a nation which suffered so much! But what about the Jews? Three millions have actually become beg-

gars. The forty Jewish colonies are devastated. Five hundred thousand have been slain, besides hundreds of thousands who have lost business, properties, etc. Have any of the nations promised redress? Not a word about it!

The Future of Palestine

But surely the Allies will sooner or later take away Palestine from the terrible Turk, and they will give it to the Jews. We regret not even here to be able to give the faintest hope for the Jew.

Realizing the importance of the Palestinian question, and knowing how seriously God's people are considering it, we venture to give the following review and possible future action which will be taken by Great Britain and her Allies, and in this we fully agree with the well-informed *Near East*: "As the Turks have ventured to use Palestine as a base for an attack on Egypt, and even now are over the frontiers at several places, it is hardly possible that Palestine can be allowed to continue in Turkish control. What this land has suffered for the long misgovernment of the Turks has been witnessed by tens of thousands of tourists, who have had no opportunity of seeing their devastations elsewhere. The Arab natives of the land—Moslem and Christian—have long looked for deliverance, and to-day reliable information shows that there is no considerable sympathy in any part of Palestine with the Turkish ventures, and that the Germans there, the masters of the armies, are so disliked that in the event of any rising against Christians they would almost certainly be the first victims.

"The settlement of the future of Palestine is a thorny question, and one which, if not carefully managed, may lead to a whole series of future difficulties. What Palestine needs is, from the material side, a great expenditure of capital to develop its devastated agricultural resources. It will never be a rich land, it has no mineral resources of importance; there may be oil, but it has never been shown to be of commercial importance. Agriculture must always be its main support, and in this direction there are openings for great development in afforestation, in irrigation, and, in the hill country, in terracing. What has been already accomplished by the Jewish colonies—in spite of enormous political difficulties—is prophetic of the great things which might be done under more favorable conditions. . . .

"While the Eastern Church would never tolerate the Holy Land being in the hands of the Roman Catholics, and *vice versa*, it is even more certain that England would never allow—as long as she is responsible for the safety of Egypt—any first-class power to establish herself in such proximity to that land. The attempt at revival of an international State after the model of the medieval 'Christian Kingdom of Jerusalem' would be open to even greater objections, for the experience of all such attempts—as witness the latest experiment in Albania—is that a protected semi-independent international government would be very soon a nest of international intrigues and rivalries.

"The third great interest is the Jewish. It is well known that the whole Jewish world has been stirred

by the movement of 'Zionism,' and many thousands cherish the hope that the Hebrew race may find a center for their religion and race in the land of their forefathers. Many wealthy Jews, moved by a sentiment of what one may almost call patriotism, and by the more practical desire to find some way out of the difficulties that beset so many of the humbler members of their race in various lands, are prepared, if security of property can be guaranteed, to put very much capital into schemes for developing the land. The Jews are the only people who have any great desire to settle permanently on the land. Any scheme, therefore, which is considered for the future of Palestine must allow for them. The Jew is prepared to colonize the land, to develop it, and to make life there healthy and prosperous on a scale which no other nation is likely to attempt. Why not, therefore, make over the land to the Jews? This is the serious proposal of some who view the question rather as an historical or religious than a practical question. Apart from the very serious objections which would certainly be raised by the Christian powers, and by Russia in particular, and the even greater difficulty, to be mentioned shortly, from the Moslem side, the practical difficulties from the purely Jewish standpoint are immense. Altho the Jews are one of the most ancient of races, they are to-day members of a number of nations, and certainly all those who are Europeans are too thoroughly identified with the nations of which they are members to renounce their political and national interest even in Palestine. Some, at least, of these na-

tions are in sharp conflict with each other. It is not likely that the loyal German or Austrian Jew will see eye to eye with his co-religionist of Russia, France, or England in the political development of even Palestine for many years to come. . . .

"The fourth interest in Palestine is Moslem. To the whole Moslem world Jerusalem is one of the most sacred spots on earth, only second to the holy cities of Arabia. The possession of Jerusalem, together with Mecca and Medina, gives the Sultan of Turkey the claim to be recognized as the Khalif of Islam. Not long ago the Moslems of India were stirred to their depths because of the rumors that the inviolability of the Sacred Rock in the Haram (the Temple Area) had been desecrated by some English explorers. Any attempt connived at by Britain to take the Sacred Sites, especially those in Jerusalem and Hebron, from Moslem control would shake the confidence of millions of loyal Moslems in the British Empire. While Christians desire freedom of access to their Holy Sites, and Jews, above all, the right of settlement (mostly in parts of the land of no special religious interest to the churches), the Moslem views the actual possession of the land as to him of vital importance. For this reason, if for no other, England was willing, even at great loss to the land and its inhabitants, to continue to prop up the Turkish régime. This having gone, where is a substitute to be found? . . .

"Britain should strive to undo the mistake she made in 1840, when she intervened on behalf of the Porte and wrested Palestine from the Egyptian rule, to which it had been ceded

by Turkey seven years before. How far different had the prosperity of Palestine been had it formed all these years an integral part of Egypt. Now, under an independent Sultan of Egypt, Palestine should be once again brought back to its natural owner. . . . There is hardly any possible plan which would so further the Jewish prospects of colonization, as it is quite certain there is no Power which looks upon them more sympathetically than the British government. Palestine has seldom in history been able to stand alone, and in the linking of this land again to Egypt a step would be taken in keeping both with the indications of geography and the teachings of the past.

This will not only satisfy the modern Zionistic leaders, whose cry is, 'a legally assured home' for the homeless Israelites, but this would actually harmonize with the true prophetic vision of Isaiah 19:23-25: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

Has Israel's Sorrow Ended?

Israel's bitter cup of sorrow, full as it is, has not come to an end. The climax has not come. We believe that the above plans undoubtedly will be followed, but even this will not afford the Jew an abiding-place of rest.

None of the nations can in the least determine Israel's peculiar destiny. Before Israel's restoration takes place, there must be a reconciliation. The foundations of a resting-place for scattered Israel in Palestine can only be laid on the "stone which the builders rejected." Jehovah alone will build up Zion, and He will lay for its foundation "A tried stone, a precious stone, a sure foundation." (Isaiah 28:16. Jer. 31:8-10.)

When will the sun begin to shine upon Israel? Like the first Israelite, it was not till after he was wounded that he recognized the Person with whom he was wrestling. It was then that he "called the name of the place Penuel: For I have seen God face to face, and my life was preserved." It was after this awakening of the Patriarch and recognition of the Person, which resulted in reconciliation, that peace came. It was then that "The sun rose upon him."

The descendants of the first Israelite must also first of all recognize the Person with whom they are wrestling, Who alone can bless them and grant unto them peace. (Zechariah 12:10.)

Then and then only, when Israel shall be reconciled to the long-looked-for and rejected Messiah, the sun will begin to shine upon them, and the voice of singing and complete rejoicing will be again heard throughout Jerusalem.

At this momentous time in Israel's history, the voice of God speaks audibly to His waiting people in the words of the Prophet Isaiah 62:6-7, R. V.: "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Talks With Buddhist Priests

A PRACTICAL STUDY OF RELIGIOUS LIFE AND FAITH IN SIAM

BY ROBERT E. SPEER, NEW YORK
Author of "Missions and Modern History"



If a Buddhist were to visit America to learn what American Christianity is, how would we wish him to proceed?

We would urge him, first of all, to read the New Testament. If he had not already done this, he would gladly do it, and be happy to find that the original, authoritative books of Christianity were so small and so accessible. But he would probably say that he knew from experience that the actual religious life of a nation is often widely at variance with its sacred scriptures. He would also say that one of the things in which he was most interested was the character and amount of this variance, and what he would like most of all would be to wander among the common people and study their daily life, with its moral practises and religious observances.

We would answer that his method of procedure was just, but that we would be sorry to have him judge American Christianity in this way, as many of our people are only perfunctory Christians or Christians not at all in any deep, personal way. We should like to have him check the judgments which he might gather from such general observations by personal interviews with our religious leaders. It might be with misgivings that we would urge this course upon him. He could so easily

meet with official leaders whom we could not commend, but whom he would be justified in regarding as men of authority. He might meet them also at unpropitious times, or find them careless or hasty or superficial or incompetent. But we could not complain of his forming his own conclusions and reporting to his people at home a judgment based on these three sources of information, our sacred books, our common life, and our religious teachers.

In just these ways we have been seeking to study the religious life of Siam and the character of Siamese Buddhism. I shall try to set down here some report of our talks with Buddhist priests.

One conversation was with a group of young priests in a new, gaily decorated temple in the city of Prae, in northern Siam. Most of the temples which one sees in Siam are either very old or else, by reason of wear or neglect, have the appearance of old age. Hitherto the repair of temples which others have built has not been regarded as a means of making religious merit. The King is seeking to introduce a different sentiment and to persuade men that the preservation of the old temples is as meritorious as the erection of new. This temple was either new or as good as new. Elephant bells hung around the cornice and along the roof-ridge. The pillars and doorways were glittering with colored

glass and new gilt. The great alabaster-faced image of Buddha gazed passively down the temple walls, newly painted with scenes of Buddha's earthly life.

A dozen young priests and some boys from the temple school gathered around us. We asked them when Buddha was born, and in what country he had lived.

"O," said they, "he lived so long ago that we do not know when or where it was."

We asked if they could tell us, then, any facts about him? What he had done or said? Did they know what he had taught about God?

"No," said they, "we are sorry we can not tell."

We asked if there was not something else about which they could tell us about what he had taught men.

"O, yes," they said, "he taught us the Siamese and Lao languages."

"What was this great idol looking down upon us?" we asked.

"It is the image of Buddha," they replied. "He gave us this image and told us that it was a true image, and bade us to worship it."

"Can Buddha hear and help?" we asked.

"Yes, he can," they replied.

"Well, then, is he not in Nirvana, and in Nirvana is it not true that men neither see nor hear nor feel, but are freed from all consciousness and action and desire?"

Of these things they could not say, and of what Nirvana might be they could not tell.

"Well, then," we asked, "where is Buddha?"

"In heaven," they replied.

"And where is heaven?"

"Above us," they answered, pointing upward.

"Is Buddha God?"

"Surely, yes," they declared.

"And is he the only God?"

"No, there is another one who is to come from heaven, too, the Buddha of mercy, *Prah alaya mettai*."

When we prest them further about the meaning of religion and the thought of God, they could only answer that they knew that Buddha was he, that the idol was not God, but the image of him.

It was a friendly group, eager to hear our questions, and earnest in their answers, but most of them were only boys, representative of that great host of lads, who, after the ancient but now relaxing custom of Siam, are expected to spend a few months at least in the priesthood before going out to take up the responsibilities of men. They did not know much, and their ignorance was representative of the religious ideas of great masses of the people.

Before we judge too harshly, however, it would be well for us to reflect upon what a Buddhist visitor to America might meet with under corresponding circumstances in our own land.

At a Buddhist Ordination

From this, let us turn to a conversation of a quite different character with a clever, intelligent, open-hearted priest in the Pak oi Wat in Chieng Mai.

It was the fifteenth day of the waxing moon, one of the Buddhist holy days, and I had gone to the Wat with the hope of attending a Buddhist service with Dr. Campbell of Chieng Mai, a missionary who knows the sacred books of Siamese

Buddhism and understands the ways to human hearts, including the hearts of priests. Entering the temple, we found that we had come upon a sort of ordination service. Two young men were passing from the first to the second order, from the diaconate to the full priesthood as it were. The older priest, who was conducting the service, saw us as we stood in the doorway, and cordially invited us to come in and to sit down near him. The two young priests were seated on mats before the altar, on which, raised high, were three images of Buddha draped in yellow and white and red. Beside each of the young men lay a great pile of gifts, new yellow robes, pillows with ends embroidered in silver, white umbrellas, candles, pieces of colored, printed cloth, new begging-bowls with red and yellow bands to hang them about the neck, brass basins, and, near by, for each young priest, a great dinner waiting in a dozen different bowls arranged on a tray. Behind the boys were members of their families, mothers especially, and other women kin for whom such an act as this of the boys was the greatest possible merit-making. These had their little bowls of fruit and flowers, whose heavy fragrance filled the temple.

We hesitated to intrude on such a ceremony, but one of the young priests picked up a cigarette and lighted it, pleased apparently at the interruption, and the older priest in charge was so genial and urgent that we came in and took our places beside him.

"I am a stranger from abroad," I said, Dr. Campbell translating, "may I ask whether these young men have

a great love in their hearts for Buddha?"

"They hesitate to reply for themselves," said the older priest, "but I will answer for them. They are, indeed, truly devoted to the Buddha's religion, and desire to give their lives to it."

"And will Buddha help them and be with them?" I asked. "Do they love him as their friend, and have they the comfort of his companionship?"

"Oh, no," was the reply; "Buddha is gone to Nirvana, and he can not hear or help or walk with men. We have only what he was and what he taught. It was for that reason that he left this image, that we might remember him and the way which he found."

"But," we urged, "is there no God to whom they can look for help?"

"Oh, yes," said he, "they pray toward the Coming One." He meant the next Buddha, whose coming Buddha foretold, and whom, far and wide, the Siamese Buddhists, at least, dimly expect, and some of them not dimly but earnestly.

"But where is the Coming One?" we inquired. "Is he not somewhere now where he can be reached?"

"No," said the priest, "he is not born yet."

"But, surely," we said, "there must be some God back of all these men who are not and who then are born and who then die and are not any more. The world was here, and men and women were here before Buddha came. Who made these?"

"Yes," he answered, "all these were here before Buddha, but there was no God before him, nor any need of God. People were all good

then and needed no deliverance from sin and no revelation of a Way, but they fell into evil. Then in mercy, Buddha came down to give them help."

It was early morning, and we had made appointments which called us away, but we asked our friend whether some time during the day the country people would not be coming in with their offerings. Could we come back then? "Yes, indeed," he said, "by all means." He would be glad to have us return early in the afternoon when the people would be there.

So early in the afternoon we returned. Alas! the temple doors were locked, and we went away disappointed at our loss and also in the trustworthiness of our friend of the morning. We had scarcely left the temple grounds, however, before we saw coming toward us a procession of yellow-robed priests, followed by worshipers bearing bowls of lacquer and silverware filled with offerings. In the midst of them was our friendly priest. He greeted us cordially, and told us that they were now on their way to the temple with the offerings. Would we not return with him? So we joined the procession and went back.

The temple doors were unlocked and we passed in. The two young priests resumed their places, and, just behind them clean mats were spread for us. Beside us, on a raised platform, sat the older priest, talking freely with us and explaining all that was done. Behind us sat the other folk with their offerings, the sweet, heavy odors again filling the temple. A temple attendant brought the offerings to one of the younger

priests, who held a great fan upright before his face and recited slowly the five commandments. Then, while the temple attendant laid the offering of fruit and food before the images, he prayed for their acceptance with many a monotone of Buddhist prayer and in ideas never learned from Buddhism but caught from Christian influence, asking "that we all might be brought to the heavenly home where death and sorrow may not come."

Then our friend, the priest, took up the conversation again. He asked what my work was. Why had I come so far? And express the hope that my errand might be prosperous.

I replied that I was traveling to see the minds of men, and was chiefly interested in what men thought about God and the world, and in the truth that they believed they had found.

He said that this was good, that all men must seek the truth and could only rest when they thought they had found it.

I replied that the truth that I had found, which seemed the best of all truths, was that God who had made all the world was the Father of us men and loved us and would live with us.

"Even so," he said, "all men seek happiness. Surely in heaven it will be found, and beyond heaven there is Nirvana."

"Yes," I answered, "but I do not want a Nirvana beyond heaven, an extinction beyond joy. Lives I love have gone forward into those strange places, and I want to meet them and know them again."

"Oh," said he, "I believe that even

in Nirvana we shall have our friends and know and be known."

The chant of the man who was praying before the images rose and fell. "To whom," I asked, "is the man praying?"

"To Buddha," answered he.

"And is Buddha God?"

"Yes," he replied, "I think of him as God."

"Why, then, the idols; these three in yellow and red and white?"

"Oh," said he, "to please Buddha, men may rightly make these images, one man one, and another another, until there are many, tokens of our love, symbols of our remembrance."

I brought away, when we left, one of his old rosaries which he gave me and sent back to him some gifts, including the New Testament, which he promised to read. It will confirm to him that hope of the future life which he did not learn from Buddha but which glows irrepressibly in the human heart.

A Roadside Conversation

Another conversation was one hot afternoon on the road between Lam-poon and Me Tah, when we stopt to rest in the shade beside a wayside market booth in the forest. A little boy with paralyzed legs crept on his hands and knees from out a nearby hut and an aged, blind woman followed begging alms. A Buddhist priest sitting near by might or might not have seen them. He was from a monastery near Lambang, and had been at Lam-poon helping at the funeral service of a great priest there. The number of priests in many of the temples has fallen off, so that men must be called sometimes from other cities to these services.

The opinion of such a priest as this would be valuable, and I told him that I was in doubt as to the meaning of Nirvana. Did it mean, I asked, as some held, complete extinction, or did it mean conscious bliss? Which of these was the goal and hope of Buddhism?

"I think Nirvana will be a place of perfect conscious happiness," he answered.

"Will we know one another there?"

"I do not think we shall."

"Is Buddha there?"

"Yes."

"Where is Nirvana?"

"I do not know."

"Will we know Buddha there?"

"Yes, I think we will."

"Who will attain Nirvana?"

"Those who have obeyed and followed Buddha."

"What will become of that great majority of men who never heard of Buddha?"

"I do not know."

"Well, if Buddhism is so good and indispensable, are Buddhists doing anything to spread the knowledge of it through the world?"

"I do not know."

"Do you not think that if they believe in it they ought to spread it?"

"Oh, if any are trying to do so, well and good; and if not, good and well."

A missionary sitting by gave some help to the old blind woman, but the priest rose and went on his way.

The Chief Priest of Buddhism

The Buddhist Church in Siam appears to be a very loose institution, with nothing either in its local temples or in its national system at all corresponding to the efficiency and

compactness of our church organization; but there is a head or chief priest of all Siamese Buddhism, Prince Vajiranana, an uncle of the King of Siam, and one of our most interesting conversations was with him. He was a small, lithe man, of ascetic appearance, clad in a simple yellow robe, characteristic of Buddhist priests in Siam, in accordance with the traditions that Buddha chose this style of dress because of its rude or despised associations. The Prince understood English and spoke it slowly and accurately, but in the warmth of conversation constantly dropt it for Siamese, and asked to have most that was said in English interpreted.

In the large audience room of his palace, in connection with one of the great temples of the city, was a sort of throne pulpit from which he received in state, but he met us in a most friendly and simple fashion in a small adjoining library. Several missionaries were in the party, and he knew well who we were and why we had come, and met us with the cordiality and responsiveness of a gentle and truly religious man. His spirit, far from being passive and inert, was vivacious and intensely alive. We told him that we were more deeply interested in the religion of Siam than in anything else that we had seen, and wondered whether he could recommend any book in English, if possible, which gave a just account of the Buddhism of Siam.

"I could name several books on the subject," he answered. Then, ignoring such books as Fielding Hall's "The Soul of a People," and Alabaster's "The Wheel of the Law,"

he added, "but the only one which I would approve is Rhys Davids's."

We asked whether Buddhism really was one religion or whether Siamese Buddhism differs radically from the Buddhism of Japan and China, and also if, judging from the conversations which we had had with Siamese priests, Siamese Buddhism must not be regarded as widely different also from the Buddhism of Ceylon. "Certainly," we continued, "the thoroughgoing Buddhists of Ceylon regard Nirvana as annihilation or extinction, and of all whom we have met in Siam, only one man could tell us of having ever heard a Siamese Buddhist speak of extinction as the goal of being."

"Yes," replied he, "northern and southern Buddhism are distinctly different and, beside this radical difference, there are many sects in Buddhism just as there are in Protestantism, but I do not think that these sects matter much in either case. I can tell the difference between Protestantism and Roman Catholicism, but not between the Protestant denominations."

We asked whether our impression was correct that the Buddhism of Siam differs from the Buddhism of Ceylon fundamentally in its idea of the ultimate life of the soul.

"Perhaps it does," he said. "As for myself, I believe in the transmigration of the soul, which is an older idea than Buddhism and has been taken up by it, and which promises the soul a final purification and an eternal conscious happiness after the long struggle between good and evil has been wrought out. Some years ago," he continued, "Dr. John Fox, secretary of the American Bi-

ble Society, on his visit to Siam, presented me with a Bible and asked me to read it. He told me that he would pray for me as he read. I have read it, and think that the New Testament idea of eternity is very much the same as the Siamese Buddhist conception of Nirvana. Some I know teach that Nirvana means extinction, but I do not believe this. I think that evil will be extirpated and that good will abide, and that the soul will come at last through all the wheeling processes of its experience to perfect holiness and calm."

He had read in the Bible of the Holy Spirit and Satan, powers of good and evil that now work and war in man. These powers Buddhism recognized, he said, but only as forces not as in any sense personal. Indeed, he could not accept the Bible teaching regarding a personal God and Jesus Christ as a personal deity. He could not embrace any conception of personal deity.

"Does this view," we asked, "account for the use of images of Buddha, which might take the place of a personal thought of God?"

"Images," he answered, "are simply a reminder. They were originally forbidden in Buddhism; but it is easy to explain their origin. In my own case you may have noticed in the adjoining room a throne or pulpit. When my friends want me to come to some distant part of the country, I find they have an altar ready for me on which I may sit. Even in my case it would be an easy thing for my friends to take the next step, and, during my absence, to put my image there as a reminder of me. This is all that the images of Buddha are."

"But," we asked, "do not Buddhists worship Buddha as God?"

"No," he replied, "certainly they do not. Buddha is simply a great teacher who discovered the way and left behind the treasure of his example and his teaching."

"But," we asked again, "do not Buddhists have an idea of God beyond Buddha, of a supreme personal ruler of the universe?"

"No," he answered, "none. The universe is not to be explained in terms of creation and sustenance by a personal God. The world and all things, mountains and trees, stars and suns, are all simply the effects of natural causes, and these causes are themselves the effects of causes which preceded them. Buddhism knows only Buddha and nature, but it has no personal God nor any idea of God at all."

There was no flinching. It was the most authoritative voice in Siamese Buddhism, and it disclaimed God.

A Symbolic Painting

In the great throne hall, begun by the late King of Siam and now nearing completion, there is an interesting symbolic painting high up on the wall above the entrance from his Majesty's palace. At the top of the picture and painted with a skill that makes it stand out as tho it were carved relief, is a great image of Buddha. Just below is the Siamese throne with the King seated upon it, and gathered around are the representatives of the great religions of the world. Its meaning is not altogether clear. The Siamese gentleman who explained the picture to us did not regard it as representing the

submission of all religions to Buddhism, but rather as the friendly assembly of all in the tolerant freedom which has prevailed in Siam.

We asked Prince Varjiranana what he thought the future of religion in the world would be. Would there be just one religion throughout all the earth? If so, would that religion be some one of the present religions, or a composite of them all, or a new religion? Or would each religion keep in general its own present territory?

"No," he replied, "there will never be one. Traditions and family loyalty; the conservatism of race and of individual conviction, national and personal obligations will hold men to their own inherited faiths."

How, we might have asked, but did not, under such a principle, could Buddhism or any other religion ever have begun?

"All religion," he continued, "is essentially the same. Strip away the ceremonies and the doctrines, and the ethical substance which is left is the common law of truth and honesty and love. The unification of mankind in obedience to this common moral law, and in the bonds of human brotherhood is the real goal. All proselytism is sectarian and ought not to be."

"But is the spread of truth proselytism?" we might have asked. "Is it not the duty of those who know or who believe they know to share their

knowledge? Can men who have God refrain from offering Him to men who have not? Whatever truth we have, are we not bound both to hold and to propagate?"

"Your Royal Highness," asked one of the missionaries, as we were about to leave, "is it right for Buddhist parents who have a Christian son to try to force him into the Buddhist priesthood, and ought such a son, out of filial loyalty, against his convictions, to enter the priesthood to make merit for those he loves?"

"No," replied the Prince and chief priest, speaking straight as a man. "No; men should be true to their real convictions." Then he added kindly to the missionary who had asked the question, and who had been a long time in Siam, "I hope that you will stay in our country and will not go away."

The missionary will stay and missions will stay. They have a word for Siam which Buddhism has never spoken and can never speak, the word of a living God come close to humanity and saying, "I am come a light unto the world. He that followeth me shall not walk in darkness but shall have the light of life. I am come that ye may have life and that ye may have it abundantly. I go to prepare a place for you, and if I go I will come again and receive you unto myself that where I am there ye may be also. . . . Come unto me and be alive forevermore."

THE TESTIMONY OF A KING

Chulalongkorn, the late King of Siam, said publicly: "American missionaries have done more to advance the welfare of my people than any other foreign influence."



STARTING OUT TO ATTEND A VILLAGE MEETING IN NORTH INDIA

Breaking With Idols in India

A GLIMPSE OF THE MASS MOVEMENT IN INDIAN VILLAGES

BY MRS. THOMAS S. GLADDING,* MONTCLAIR, N. J.



ONE calm evening in April, 1913, I sat on the porch of a dak bungalow (government rest-house) in northwest India, thinking how true to life was Kipling's description of "the smoky Indian evening." In imagination I could see the smoke rising from one hundred thousand little fires near one hundred thousand low huts where the evening rice was being cooked in big earthenware pots. I had seen many a village woman with a large basket on her head, scraping up with her bare hands the cow-dung by the road, to be dried and used as fuel for these same fires. In north India I had seen many a

cottage wall on which were pasted up to dry the round cakes of dung—"India's wood pile" as a missionary called it.

On this evening I saw in reality the smoke of only one fire. Before me stretched the great north road of India on its way from the northwest to Calcutta. Under the trees near by was a characteristic encampment where some Indian teamsters with their white bullocks were tarrying for rest and food before traveling on by moonlight. The bullocks, released from the heavy yoke, were slowly eating their evening meal. The men were smoking and chatting and waiting for their rice to cook.

We had come by train from Delhi to spend a day with Mr. and Mrs.

* Mr. and Mrs. Gladding have recently returned from a two years' tour of the mission field during which they had many most interesting experiences.—EDITOR.

Wilson of the Methodist Mission in touring among certain villages, a part of the wide territory where they have had a wonderful manifestation of the mass movement.

By government permission they were using the dak bungalow as a base for their touring in that part of the country. They had brought their cook and some camping supplies from their Delhi home. They had a small sleeping-room in the bungalow, we had another; and their third guest, an Iowa clergyman, slept in the dining-room.

The following morning we started for our long day's drive in three ekkas—we two ladies on one, Mr. Wilson and his Indian preacher on a second, and Mr. Gladding and the Iowa clergyman on the third. An ekka is a springless native cart, with high wheels and a little wooden platform above the wheels on which the passenger is expected to curl himself up in as small a compass as possible. The driver balances himself on the front of this platform and directs each passenger where he shall sit in order to give the right balance for the comfort of the native pony. Mr. Gladding describes an ekka as an instrument of torture, and a missionary says: "The cart is about as comfortable as riding in a wheelbarrow, only that you would have more room to distribute yourself about and shift your points of misery in the wheelbarrow." In our long drive of thirty-two miles, part of the time over what they call *kutchas*, or poor-roads, we had ample opportunity to test all the possibilities of discomfort to be found in an ekka.

Our first visit was to the outcaste portion of a dusty country village

where a number of the people had already accepted Christ. This was an apostolic call, and the welcome given to the Wilsons, the Indian preacher and their guests was pathetic in its warmth and wistfulness. Some songs were sung, and the villagers were put through a simple catechism. "Who is God?" "Who is Jesus Christ?" etc. Words of encouragement were spoken, and an offering was taken, as Mr. Wilson said, "in order that you may help other people to hear this same Gospel that you have heard." Out from hidden and supposedly impossible places in loose cotton garments were produced bits of money, and to our surprise the collection amounted to about sixty cents. The money was given with a charming eagerness and an evident joy in having a part in spreading this wonderful new Gospel of which they had so recently heard. The whole company accompanied us through the dust to where our ekkas stood waiting and gave us an affectionate farewell.

In the second village we sat down upon the string beds brought out into the open for our comfort, and again the people were asked the simple, direct questions of the catechism which Mr. Wilson had prepared for them. Again they sang the songs recently taught them, and learned some new ones, and an offering was taken with a surprisingly generous result. One man gave a fowl which would be sold and the money turned into the treasury. The bird, with its legs tied, was made as comfortable as possible, and was Mr. Wilson's traveling companion on his ekka platform for the rest of the day.

One villager, a tall man with a

beaming face, insisted on holding over me a battered cotton umbrella as I sat in the hot sun. When I asked Mr. Wilson to thank him, he touched his right hand to his forehead in a graceful salaam, and said: "You are our father and our mother."

Once more the little company walked with us to our carts, urging

"Brother," he responded, "I will drink where the other ekkas drink."

When we came to a second roadside well, with a clump of trees nearby, we all stopt for luncheon. Our ekkas men unharnessed their ponies and gathered from a field great armfuls of a grain whose fruit was very like a pea in a green pod. There is an unwritten law or custom



PEOPLE GATHERING FOR THE MEETING AT WHICH 500 PEOPLE WERE BAPTIZED IN ONE DAY

the Wilsons to come again soon. Before long we were on our way in the hot sun along a bumpy road, for we had left the main highway and were going across country. Our driver talked continually to his pony in picturesque Indian fashion, and Mrs. Wilson translated as we went along.

"Now, my daughter," he would say, "we are coming to a big hole in the road. Be brave, be brave!"

Once we passed some men drawing water at a roadside well. They called out to our driver, inviting him to stop and have a cool drink.

in India permitting the passer to gather a reasonable armful of the grain for himself and his beast. The ponies ate the unripe stems and pods, and the men ate with apparent relish the green pealike seeds. From our point of view it seemed a very poor meal for human beings.

We encamped under the trees and ate our luncheon of cold chicken, bread and butter, and tea from our thermos-bottles. Chicken in India can hardly be called luxurious fare, as the fowls are usually very tough and stringy. They must be eaten soon after they are killed, as the

climate is hot and there is not the luxury of ice.

An itinerant conjurer appeared with his assistant, squatted in front of us, and proceeded to give us his entertainment. He was a tall man, with long hair falling upon his shoulders, which he tossed back now and then with graceful gestures. His hands were like the hands of most Indians, slender and well-shaped, and he used them most dramatically. He flashed in the air a basket to show us that it was empty, turned it upside down on the ground, lifted it, and lo! there was a cooing dove. Again he flashed the basket in the air and turned it over the pretty dove. When he lifted it there were two doves standing side by side. "Make four doves come," said Mrs. Wilson. The man showed his white teeth in a burst of laughter. "It's hard enough to make two come," he said, "I couldn't make four come."

We gave him a modest tip for his little show, and he seemed quite happy. Then we started on again refreshed for our last and most important visit. We were to see the people in the outcaste ward, or *mohalla*, of a third village, and the entire company were to be baptized into the Christian faith if they showed themselves ready for baptism.

We found the people of the *mohalla*, which Mr. Gladding said might well be called "mud-hollow," waiting for us with the same eager and beaming expectation that had characterized the other villagers. String beds were brought out, and the company crystalized into two groups, the women squatting around Mrs. Wilson and myself, the men sitting on their heels, Indian fashion, around the

men of our party, a little distance away. The *mohalla* was a hollow square, three sides being formed by low mud cottages facing on the square, each with its single door for entrance, light, and air. The fourth side of the square was formed by a low wall, in which was a narrow gate, the only entrance to the enclosure.

First came salutations, greetings, and some catechizing, and then followed the listing of the population of the entire *mohalla*, the Indian pastor writing down the names of each householder and his whole family. The Chaudhri or village headman, a dignified old man, acted as informal host. After the roll was taken Mrs. Wilson quietly said to the women that as they were to be baptized and to trust themselves to Christ they must remove the charms and amulets which they wore to ward off the evil eye and to protect themselves from disease. This was indeed a test of faith. But the women began to untie bits of stone and metal which were fastened around their necks by dirty pieces of string, and gave them over to Mrs. Wilson's keeping. One woman hesitated to take from her baby's tiny wrist a little round stone tied with its bit of string. "Oh, mem sahib, that keeps my baby from taking cold," she said anxiously. However, she finally decided to take it off, and to trust herself to the new Lord of whom she had so recently heard. It is an interesting principle in the work of these missionaries that every act of faith shall be actually committed by the people themselves, so that Mrs. Wilson did not herself remove the charms. Mr. Wilson

said that one reason why he took these long journeys, not trusting baptisms to his native preachers alone, was because he wished to be sure that the people took each step themselves after its importance had been explained to them. They would never be able to say in the future, "We did not do it. The *padre sahib* took the responsibility."

While the women grouped around Mrs. Wilson were divesting themselves of their so-called charms down to the last bit of stone on its dirty string, the men were also doing the same thing. Then came the breaking-down of the altars in each of the little cottages. The altars were simply low mud platforms built against the wall, on which were offered bowls of rice, sweetmeats, and fruit.

Each householder broke up the low altar in his own house, the entire company of his fellow villagers attending him. One cottage was found locked and its mistress was said to be away. Mr. Wilson quietly said that no baptisms could take place until the cottage door was opened and the altar, if there were an altar, was broken down. The owner was found in a surprisingly short time, opened her door, and broke down her altar.

Then came the last and greatest trial of faith. In the midst of the dusty *mohalla* square stood a tree, and around the tree a mud altar had been built up, about waist-high. On this platform were offered the sacrifices of rice and fruit to Lal Beg, the god of the sweeper caste, for the prosperity and health of all the *mohalla*. To break down this altar would be to perform a collective act

of faith for the entire *mohalla* of about sixty people, by which they would commit themselves to their new belief.

Here the people halted. One could see by their faces that they feared some calamity might befall them if they should commit what had so lately seemed to them an impious and defiant act. Just here occurred



THE MAN WHO BROKE DOWN THE IDOL'S ALTAR

the most striking and dramatic incident of a memorable day. Soon after our arrival a young man, apparently paralytic from the waist down, had been brought into the enclosure by his wife and a neighbor, and had been seated on the ground. He had a bright, intelligent face, and had watched with the greatest interest the procedure of the afternoon. I supposed that he looked on simply with the curiosity of an invalid to whom any change from the monotony of helplessness was welcome.

When the people were hesitating and talking among themselves about the destruction of Lal Beg's altar,

this man suddenly spoke out: "If no one else will break down the altar I will do it!" he said. A thrill went through the company, and willing hands picked him up and carried him to the altar where he was placed on the platform. Some one handed him a small pick used in the fields, and with this he hacked away with a will at the sun-dried mud, breaking it into pieces. "This can not hurt us," he called out as he worked. "This is only mud. This can not answer us when we pray. We should pray to God. He hears us, He can answer us." As he spoke he pointed dramatically upward.

It was a thrilling moment, wholly unexpected by the villagers and the missionaries. One felt a wave of reassurance and joy go through the crowd, pressing close to the man as he sat on the broken altar. "Where did you first hear of God?" asked Mrs. Wilson. "Fifteen years ago, mem sahib," he replied, "I was a boy working on the roads in Simla [some hundreds of miles away]. A miss sahib used to have us come in for tea and cakes and taught us hymns. Ever since then I have had such a longing in my heart for God." "What was the name of the miss sahib?" "I don't remember her name. I remember the cakes and the tea, and I remember the hymns. But I have forgotten her name."

The afternoon had passed, the evening had come, and the full moon was sailing in glory into the clear Indian sky, when the people knelt in the dust in the solemn baptismal service. They were baptized by families, the paralytic who had broken the village altar kneeling first with his wife and children. "But

you had a fourth child," said the Indian preacher, consulting his list. "He is only a baby and he is asleep. Shall we bring him out?" "Yes," said Mr. Wilson, "we want you to be baptized as a family." So the sleeping boy of two was brought out, and the hand of the preacher was placed upon his forehead while the words of baptism were pronounced. Next came the Chaudhri and his family, the old man's white hair shining in the moonlight when he removed his big turban.

The men all removed their turbans, the shy women pulled their mantles closer over their faces, the hand of the officiating minister being slipped under the veil to rest upon their hair.

It was an unforgettable sight; the little village shining white in the moonlight, the kneeling people, the hush over all, the quiet voice of the missionary committing them to the new faith "in the name of the Father, the Son, and the Holy Ghost."

It was almost nine o'clock when we departed for the long drive home. Our pony being young and unseasoned was soon outdistanced by the others and our exasperated driver beat the poor little beast with the flat of his whip handle. "What do you mean, pony," said he, "by falling behind the others and making us so late?"

It was past midnight when we finally sat down to curry and rice and some luke-warm chicken. "We trust that the experiences of the day won't make you ill," said our missionary hosts. "Surely, if you can stand this sort of thing for three

weeks on end, we can stand it for one day," we replied.

We had seen in the visits of the day only the barest fringes of the great mass movement. Eight thousand people were waiting for baptism at the time we visited Mr. and Mrs. Wilson. They were unwilling to baptize more people than they were able to shepherd by Christian

faith. As the missionaries have said, the mass movement is a wonderful laymen's movement, the village people themselves being its leaders and conservers.

At the summer-school the mornings were given to teaching the people, who were to be village teachers in their turn, the great essentials of the Christian faith. In the after-



GROUP OF PEOPLE BAPTIZED IN NORTH INDIA

encouragement and instruction. So the people waited hungrily.

A few weeks after our visit Mr. and Mrs. Wilson with some fellow missionaries, Indian and American, held a summer-school for more than two hundred Chaudhris and their families. It is an interesting tribute to democracy that in the work of the mass movement the Wilsons have almost always found these village headmen or mayors, chosen by the people themselves, to be the proper men on whom to place responsibility in helping their people in the new

noon the Chaudhris took turns in repeating to their fellow students what they had been taught. On the day given to the teaching of the facts of the Crucifixion, the Spirit of God swept the entire company. When some of the men themselves told in the afternoon, in their own way, the story of the Crucifixion, tears rained down the faces of the people and they beat their heads upon the ground: "He did it all for us. He bore our sins." Mr. Wilson said that he was never more thrilled than by the story of the

Cross as he heard it from the lips of these Indian converts of the outcaste multitudes.

No wonder that the people in their new freedom and new joy are singing everywhere in connection with the mass movement the following hymn:

King Jesus came,
King Jesus came,
To overcome Satan,
King Jesus came.

I am very happy,
Being forgiven of my sins.

For cleansing the heart
King Jesus came.

* * * *

Behold the wonderful love of God!
That Jesus has come.
Having given His life upon the
Cross,
He has saved me.

REFRAIN

Victory, victory, victory to Christ,
He who has been crucified.
Without bounds is His wonderful love.
Victory, victory, victory to Christ.

(Free translation)

A Letter from Korea

LAYING THE CORNER-STONE OF THE ARTHUR T. PIERSON
MEMORIAL BIBLE SCHOOL IN SEOUL

BY ROBERT E. SPEER



WE are on our way from Korea to Peking, having stopt over Sunday (yesterday) at Mukden to spend the day with the Scotch and Irish missionaries. I had a most interesting week in Korea. Immediately on reaching Seoul, on September 11th, I visited the property purchased for the Arthur T. Pierson Bible School, and met with the Board of Directors. On my return from Pyeng Yang, on Friday, September 17th, I was present at the ceremony of laying the corner-stone. The foundations have been laid and some of the concrete pillars have been erected. Meanwhile the work of the Bible School is being carried on at the Methodist Union Theological seminary some distance away.

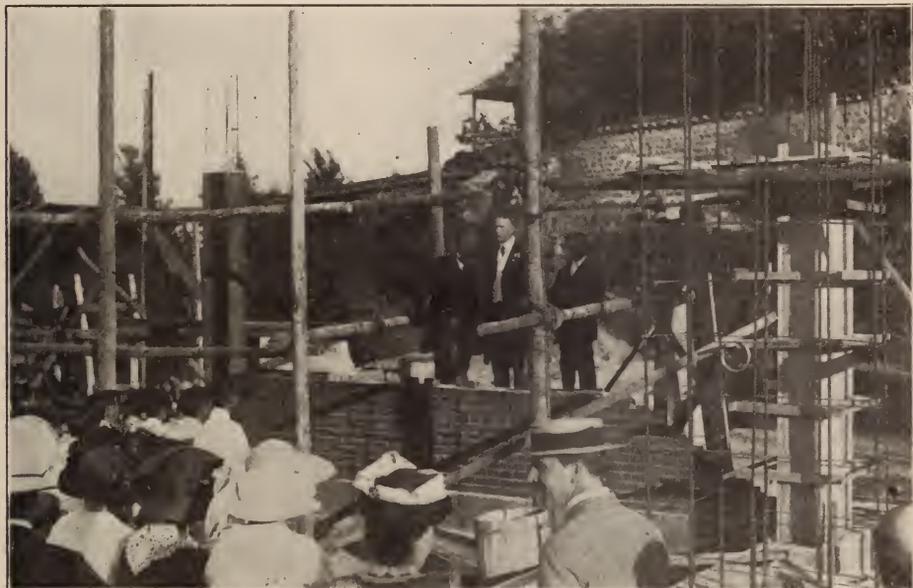
The site and the property of the Bible School are admirable. The building is being built on a bluff overlooking a beautiful, new, wide road, and the grounds are opposite what used to be the Mulberry Palace, now largely used for government school purposes. We have two good outlets to the street from our bluff, but the frontage on the street is occupied by Korean houses, and I think it would be a mistake not to buy these. The Directors estimate that it would cost eight or nine thousand yen (\$4,000 or \$5,000) to do this.

The main building is going up very nicely. The cost of it without furnishings will be about Yen 17,000 (\$8,500), the furnishing, including equipment, plumbing, and heating, will add Yen 6,000 or 7,000, and grading, retaining-walls, etc., will cost

Yen 800 or 900, or more if we acquire the whole street frontage.

The Korean houses on the property could be used temporarily for dormitory, but I think that these should be torn down and a new brick dormitory erected in keeping with the school building and the residence; such a dormitory to accommodate forty students or more could be built

and I made an address and laid the two corner-stones, one inscribed in English characters, the other in the Chinese and Japanese characters. We had a large gathering of Koreans and missionaries and one or two American business men. I am sure Dr. Pierson looked down with joy upon the ceremony and I can not imagine any memorial more appropriate and



Photograph by Dr. T. H. P. Sailer

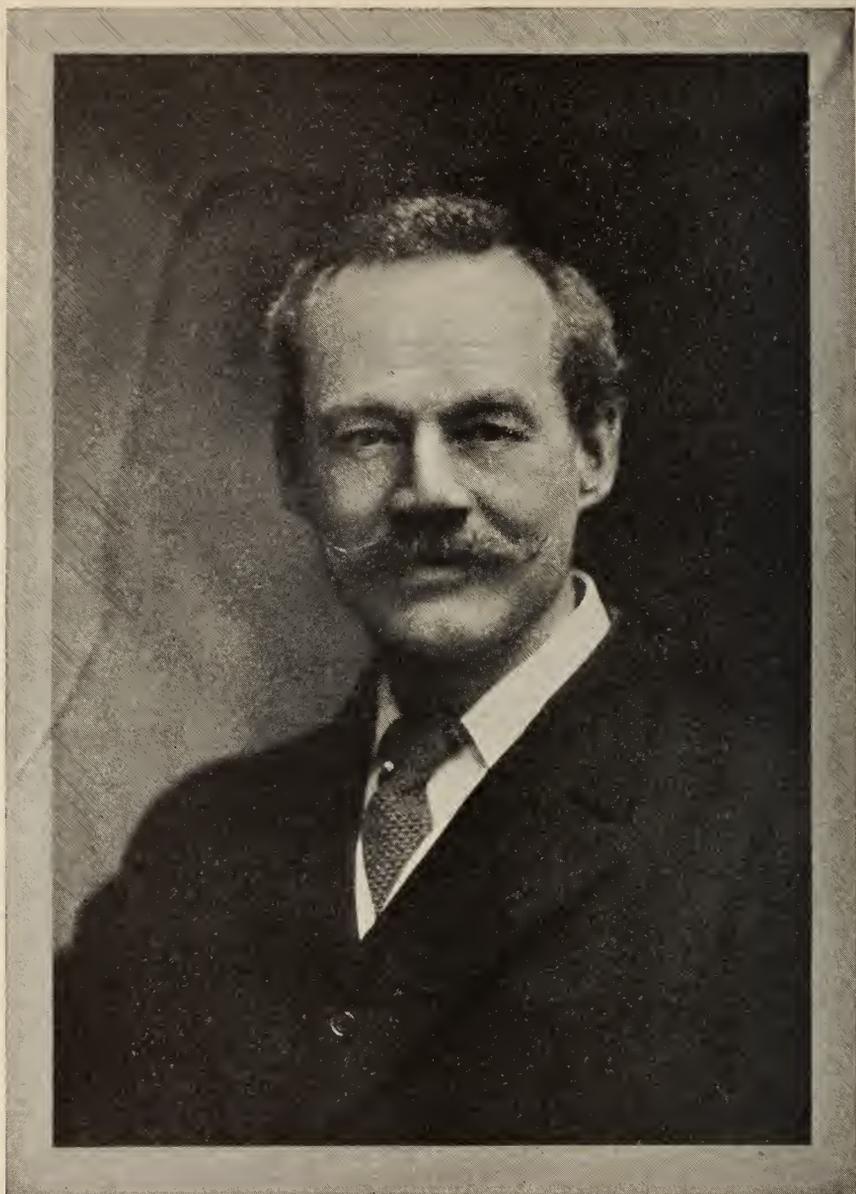
ROBERT E. SPEER LAYING THE CORNER-STONE OF THE ARTHUR T. PIERSON MEMORIAL BIBLE SCHOOL, KOREA

of brick and equipped and furnished for Yen 5,000. This would make the plant ideal.

At the corner-stone laying, the weather was perfect—a beautiful, clear, autumn day—and we looked out from the site across the city to the beautiful, mountains beyond. Dr. Underwood made a brief introductory address, a Korean offered prayer, Dr. Gale read the Scriptures,

attractive than this. The site is far better than I had imagined, and the prospects of doing a great and useful work through the school are very bright.

I am coming away from Korea with a deeper regard for the Japanese and a larger confidence even than I have had in the past in their good faith and worthy purposes with regard to Korea.



Loaned by the Grenfell Association, N. Y.

WILFRED T. GRENFELL, M.D., LL.D., C.M.G.

Wilfred Thomason Grenfell was born in Parkgate, Cheshire, England, on February 28, 1865. He studied in Marlborough College, Oxford University. After his conversion, through D. L. Moody, he became Superintendent of the Mission to Deep Sea Fishermen (1890). Two years later he sailed for Labrador, and is now Superintendent of the large work conducted under the auspices of the Grenfell Association.



DR. GRENFELL'S HOSPITAL STEAMER "STRATHCONA" IN WINTER QUARTERS

"By-Products of Mission Work"

BY WILFRED T. GRENFELL, M.D., ST. ANTHONY, NEWFOUNDLAND

Medical Missionary to the People of Labrador and Newfoundland



WHICH are the by-products of missionary work and which are the main products? Are not the neglected by-products sometimes the most important?

Our total staff now consists of some one hundred and seventy workers. We are so scattered, so diverse in the methods in which we are translating the Gospel that I can scarcely believe my own figures. Here on the *Strathcona*, for instance, besides myself in the capacity of skipper and medical officer, I have this summer a volunteer dentist from Harvard, a trained nurse from New York, and a volunteer secretary, librarian, and accountant in the person of one of Dr. Charles E. Jefferson's assistants from the Broadway

Tabernacle, New York, and six men in the crew.

We are visiting all hospitals and nursing stations and industrial work centers, besides incidentally picking up the sick for the hospital and seeing any who need our services from the fishing-fleets and stations. Of these we have had four hundred in exactly three weeks. We also hold court when required, endeavor to meet any need of destitution or of derelict children, and, when possible, gathering the people for talks on things interesting to any part of their welfare, and trying to relate the whole to the message of the Christ—that God is love, and that they who serve Him will be lovely if only they act love out. Then there are the hospitals, one of which we are now heading for, some seventy miles

away, somewhere in the fog of this gulf.

Our idea of really bringing modern healing in reach of these scattered toilers has been decentralization; and we have now five hospitals practically one hundred and fifty miles apart,



THE SCHOOL AT ST. ANTHONY, NEWFOUNDLAND

with good motor-yawls to carry the sick to and fro. We are expecting to start another hospital in Newfoundland this fall—the total cost to be borne by the locality, both of erection and nursing. We have two small intermediate nursing stations. These are of the utmost value for their general uplift; for creating public feeling; and cooperating in fights against the liquor traffic, the white plague, or any other evil. The Sister in charge at Forteau has now a very considerable industrial work going ahead—the most attractive being the making of exquisite artificial flowers competing with the best Parisian, whence she both acquired the art and purchased her materials. She is so glad to get orders for them; and this year, the fishing being very poor in that section of the

coast, the additional income is sorely needed.

Weaving, spinning, mat-making, basket-work from native grasses, stone-polishing and skin-boot-making in various places, are by-products of this love-message. The large mill, which has made a whole section of coast “independent” of relief and able to pay their own minister and church, is another “by-product.” My volunteer manager last year was a New York lawyer and an All-American football center rush. Then the cooperative stores have also to be visited and encouraged—tho of late years they have done the encouragement, while I look on, praying that God may give me the capital some day to double their numbers. They mean economic freedom, possibility of thrift, fair prices, and all the difference between hunger, with its trail of evils, and “sufficient without waste.” These also are “by-products,” but “love’s products” to the hungry and the anxious none the less, and messages as intelligible as are any of love’s sign-marks to brother’s with human needs; and that without the offensiveness of patronage and doles to independent, sturdy souls.

The clothing department is a very large one now. Our agencies enable us to help the poor to acquire this “one-third of their necessities” in a self-respecting way. The beautiful work of the “Ladies Needle Work Guild of America” has made this possible, and thousands will own up, if ever in another world there is a day of confessions, that they were naked, and were clothed through love for Christ.

The fuel I am using on this mis-

sion steamer, *Strathcona*, consists of billets of wood, cut, sawed, and placed on board, in districts where wood grows plentifully, in return for the woolen garments we bring and that are not procurable there. The barrels of dried caplin on deck, for the doctor's dog-team next winter,

Two nights ago we visited one of these, remaining all night, as the wind was hard against us. The volunteer teacher, a Radcliffe College girl, is a veritable human dynamo; encouraging the fearful, supplying initiative for the reluctant, and generally seeing that what she knows



THE ORPHANAGE, ST. ANTHONY, NEWFOUNDLAND

are a translation of good undergarments, while the sand in sacks for our concrete and agricultural work on the rocky East coast was traded for trousers, or baby garments, or, perhaps, a few good quilts, on a sandy foreshore section of the Straits of Belle Isle. These are also excellent "by-products of love," referred to by the Master himself as such.

Then perhaps come the schools—the one large school at St. Anthony, and the numerous little schools in all sorts of tiny coves and hamlets, where volunteer ladies and men are healing the intellectual defects in those whose ignorance so cruelly handicaps them in their struggle for daily bread.

"ought" to be done, is done, irrespective of all obstacles. The meeting she called in "her school" had to begin with a new industry—namely, making mats for which they greatly need good clean rag material for tearing up and weaving in. This is to supply clothing for her more-than-needy village. She has "had to transgress" the rules of waiting for work or personal effort in the case of most of her scholars, who were too naked to come to school at all until garments were donated to them; but she took our view of pauperizing even the poorest, and so did the people. Then followed a health talk on the avoidable diseases of the village, and the meeting ended with



BATTLE HARBOR HOSPITAL FOR LABRADOR FISHERMEN

a lantern lecture on "Japan and Christianity." The subsequent clinic of those who, encouraged by the brotherliness of the evening, ventured to my floating surgery, lasted till it was just time to "Get up our anchors" and start for the next harbor.

Meanwhile, a new fast motor-boat with two more of our workers had silently crept in and tied alongside of the *Strathcona*. It was a small craft given by the Christian Association of the College of Physicians and Surgeons of New York. It belongs to the station their volunteer workers established; with school, dispensary, mission hall, and club work, on an island of the East coast of Labrador, half-way between two of our hospitals, and almost one hundred miles from each. The students, one from Rochester and one from Yale, were radiant with the good work they had accomplished that day in catching us, at the same time towing a new large fishing-boat to an intermediate port, for a fisherman eagerly awaiting it. They had also the prospect of a forty-mile open-sea journey across the somewhat tempestuous straits in their open motor-boat next morning.

Near by are the reindeer herd

from which we hoped so much, and which at first increased so rapidly. Of late they have caused us great anxiety owing to a disease that has set in among them. We are expecting an Alaskan expert shortly to advise us concerning what we still believe would be an all-important adjunct to the development of life in this northern wilderness.

"By-products" all—but products bringing hope and health to many—and testifying to the real message that to love the Christ is worth while amidst the circumstances of present time and space. It entails concrete happiness and health of the body as well as of the soul. The great Institute in our capital of St. Johns, Newfoundland, continues not only to increase in its patronage and its variety of services, but to pay in the uplift to the community as well as in the individual life of our seafaring brothers. It actually has the seal of wisdom in being able to defray its own current expenses without mendicancy.

I pass by other "by-products," including the endless literature and circulating library boxes, the orphanage, and the technical education in New York of our promising me-

chanical lads for future service.

Even at the risk of being considered egotistic, I must refer to that which is true of every human life, the paramount importance of yet one more "by-product." No man and no work liveth unto itself. Of the numbers of those who come every year to help our work, almost all have express joy not only for the services they could render, but for the blessing they personally receive. They may be wealthy beyond the dreams of avarice compared with our poor folk, gifted with all the opportunities for education which enlightened America can offer in the twentieth century, yet one and all have testified to the fact that they, too, have been at school here. Sev-

eral have told me this experience has turned the whole current of their lives. It has sent some out into the uttermost parts of the earth to deliver the same message we are here trying to bring in so many ways. This message is that God is our Father, and Christ is our Savior, that we His beloved children are brethren, and that, whatever the prejudices of our descent or education, whatever the limitation of capacity of our mental visions, we are yet privileged with an infinitely precious gift of God. This gift of life, tho often sad on earth, may yet always be vigorous because, in union with Christ, we too may be spreading the sweet savor of the knowledge of Him in every place always, if only by our "by-products."

Russians in the United States

THE OPPORTUNITIES PRESENTED TO THE CHRISTIAN CHURCH

BY PASTOR WILLIAM FETLER,* PETROGRAD, RUSSIA



WE realize the wonderful part which the United States and Canada play in the evangelization of Europe, and especially of Russia and other countries of Eastern and Southern Europe. Hundreds of thousands of ignorant and superstitious people are taken up by the hand of Providence and are cast upon the American soil where they are scattered to the four winds.

"Except a grain of wheat falls into the ground and die, it abideth

by itself alone." These foreigners fall into American soil to die, and the fruition is certain to come. What the fruit will be depends upon American Christians. If the foreigner only dies as to his ignorance by receiving mental illumination, it would have been better for him never to have followed the path of the Pilgrim Fathers. By becoming *clever*, without becoming *better*, he has become more selfish, more greedy, and more dangerous to himself and to his fellow men. Christian churches and individuals must exercise all

* Mr. Fetler is now in temporary exile in America, having been obliged to leave Russia on account of the opposition of the enemies of evangelical Christianity.

their powers so that the foreigner must die as the apostle Paul died with Christ. Then he will become a new man, as the son of Resurrection. Thus the foreigner may become a blessing to the land of his adoption.

Blessings never go alone. As sin begets sin so each real blessing is the fountain from which many more flow. The evangelization of the foreign immigrant has a special meaning. Of the foreigners arriving in the United States, some return to their native land; others become naturalized citizens, while still others simply continue guests of the hospitable country. Of these latter classes, many make more or less regular journeys to their old homeland to visit relatives and to satisfy their natural homesickness. Even those who remain in America, seldom break all their connections with the land of their fathers. By correspondence they keep themselves in touch with their kin across the Atlantic. Thus all of these immigrants can influence thousands of their countrymen who never dream of coming to America themselves. What this influence is to be must again be determined by the American Christians.

After my arrival in the United States last April, the great and needy mission field among the Russian immigrants was at once prest upon my heart with a great force. Since that time I have been occupied altogether with this subject.

From July 1st to 6th we called together in the City of New York the first union conference of the Christians of these nations. It was, therefore, named the Union of Russian

and Ruthenian Baptists and Evangelical Christians. The Ruthenians are subjects of Austria-Hungary, dwelling in Galicia, but while they have been forced to fight against their Russian kinsmen, these peoples who fight in different armies in Europe have in America given to each other the right hand of true Christian fellowship under the banner of the Prince of Peace.

The Russians and Ruthenians are two brother nations. Their language is from the same stock, their religion is almost the same, both being Greek Catholics, tho a large part of the Ruthenians have agreed to accept the Pope of Rome as the supreme Priest of their Church.

Both of these people use the same Russian alphabet, and one who understands Russian can readily read and fairly well understand the Ruthenian, and *vice versa*.

The Ruthenians (otherwise called also the Ukranians or Little Russians) have been deprived for many years of the possibility of developing their literature and national life. Their newspapers have been forbidden, their poets and writers have suffered persecution, and compulsory amalgamation with other large nations has been prest upon them. In the United States of America they are as free to use their language and to think of their national life as the American-born citizens themselves! What an opportunity there is here to give them good Christian literature in their own language, and so to transform the lives of many, some of whom will one day go back to their native land as evangelists, pastors, reformers.

The mission work among the Rus-



DR. WRIGHTNOUR BAPTIZING RUSSIANS IN SCRANTON, PA.

sians and Ruthenians in America has been sadly neglected. Without adequate organization there has nevertheless been achieved a good deal of success. Several faithful and devoted brethren have been endeavoring zealously to reach their fellow immigrants with the Gospel. The first one to begin active mission work among the Russians in New York more than twelve years ago, was Michael Lodsins, formerly a Russian policeman in the town of Windau. After his conversion he became an energetic colporteur of the British and Foreign Bible Society, with fine gifts for picking up languages while mingling with the various nationalities in west central Russia where he was working. As an enthusiastic personal worker and soul-winner, he has been like a lighthouse to many a Russian immigrant, both on Ellis

Island and in lower New York City.

Mr. Lodsins came from Russia practically against his own wish, escaping from the danger of being arrested and probably deported to Siberia on account of his religious activities. His wife and children, who were following him soon afterward to this country, went down with a ship which was caught in a storm. Bereft of his dear ones, almost penniless, he did not lose his faith in God, who had promised "I will never forsake you nor leave you." This promise has been fulfilled, for the last chapter of the Book of Job has been reproduced in miniature in the case of this man.

Another worker scarcely less prominent or less able is John Kolesnikoff, whose work has been among the Ruthenians. Neither of these men have much education but their



INSIDE THE RUSSIAN MISSION IN MONTREAL

great usefulness proves that the invisible and eternally interested Lord of the harvest has called and used them for wonderful achievements.

So with the Lord, He takes and He refuses,

Finds Him ambassadors whom men deny;

Wise ones nor mighty for His saints He chooses,

No, such as John or Gideon or I.

John Kolesnikoff's father and mother both died in his infancy. He was brought up in a Russian monastery, and so became acquainted with the corruptions and shallow life of the monks. When he was sick of sham Christianity, he was found by the Good Shepherd through the medium of a simple Russian Stundist brother, who won young Kolesnikoff, not by the force of arguments, but by his truly Christ-like meekness of spirit. Driven from his home immediately after his con-

version, Kolesnikoff began to preach Jesus Christ, who had become the new Master of his life. It was natural that sooner or later he would have to choose between the East and the West—to be exiled to Siberia or to flee to the free land of the Pilgrim Fathers, and of many other pilgrims of all lands. Thus Kolesnikoff came to America.

His first work was to help Brother Lodsins pull out of the downtown basements of New York drunken, immoral and perishing Russian immigrants. Not long after he became the organizer and pastor of the Russian-Ruthenian Baptist Church in Scranton, Pa. Many were converted and he baptized about a hundred whom he taught church discipline and trained in service. He began to edit and publish the first Russian-Ruthenian religious magazine. He bought a cheap printing-press, wrote the articles, set the type, printed them and attended to every detail

himself. For a number of years now he has been the leader of the Russian work in Toronto, Canada. At the conference in July he was elected the advisory chairman and advisory president of the Union. As a speaker, he is eloquent, full of real wit and originality.

A number of other brethren are faithfully preaching the Gospel to Russians and Ruthenians in America, among whom are Arsen Tereshchenko, of Berwick, Pa.; Ambrosimoff, of Pittsburgh, Pa.; John Johnson, a Russian with an adopted American name, the leader of the Evangelical Christian Church in New York, and one of Mr. Lodsins' converts; Archip Kolesnikoff of Springfield, Mass.; Podlesny of Buffalo,

N. Y.; Sivakoff of Philadelphia, Pa.; and Davidock, the energetic publisher of a Russian monthly, of Hartford, Conn.

There are no complete statistics of the Russian settlements in the United States or Canada, nor a complete list of all the Russian Evangelical missions and workers. We understand that the largest Russian settlements are to be found both in South and North Dakota, where probably several thousand Russians may be found. San Francisco, Los Angeles, and some other cities in the far West abound in Russians. There are also the following centers:

Indiana: 120 families.

Springfield, Mass.: 500.



THE FIRST RUSSIAN CONVENTION IN AMERICA
Pastor William Fetler is in the center

Boston and vicinity: 5,000.
 Milwaukee and Green Bay, Wis.:
 About 5,000.
 Chicago, Ill.: About 30,000.
 Waterbury, Conn.: 1,000.
 Pittsburg and Holmstead, Pa.:
 40,000.
 Philadelphia, Pa.: 13,000.



REV. MICHAEL S. LODSIN

The first Russian Protestant missionary on
 Ellis Island

Berwick, Pa.: 500.
 Hartford, Conn.: 1,500.
 Scranton, Pa.: About 7,000 Ruthenians and 4,000 Russians, with about 35,000 more in the vicinity.
 Newark, N. J.: 25,000 Russians and Ruthenians.
 Palmerton, Pa., and vicinity: With about 2,000.

New York and Brooklyn: 80,000 to 100,000.

Besides these places, the following have been given where Russians are found:

South Bedlam, Pa.; East River, N. J.; Lowell, Mass.; Yonkers, N. Y.; Bridgeport, Conn.; New Haven, Conn.; Bayonne, N. J.; Paterson, N. J.; Passaic, N. J.; Rochester, N. Y.; Wilkes-Barre, Pa.; Perth Amboy, N. J.; Cleveland and Cincinnati, Ohio; Virginia; Detroit, Mich.; St. Louis, Mo.; Baltimore, Md.

Besides these above-mentioned places there are no doubt scores of other places in the United States where Russian immigrants have not as yet been touched by any evangelical preacher or colporteur. In Canada, there are also thousands of Doukhobors, who fled from Russia because of their faith, and who with many others are waiting to be evangelized. A great and effectual door is opening among these needy people. But we are almost at a loss to know how to use this opportunity. In this brief stay in America I am willing to do all in my power to help to put this work on a good basis. The great difficulty is lack of funds. One of the most useful forms of service would be to supply these people with good Christian literature. It is also most important that some kind of Bible School to train Russian evangelists should be started, perhaps in connection with one of the existing Bible training institutes. A staff of missionary workers must be prepared and put into the field. May the Christians of America awake to this possibility, and carry out with apostolic zeal the work of evangelizing the Russian and Ruthenian men and women in this promised land of freedom.

The Christian Conflict in China*

BY K. L. CHAU, B.A.,

Secretary of the Chinese Students' Christian Union of Great Britain



WHAT is the outlook of Christianity in China to-day? We must be on our guard against entertaining too optimistic a view. As I review the field of China to-day, I find that there are four great barriers against the advance of Christianity. The first great foe, undoubtedly, is *the revival of Confucianism*. This is due to the new-born sense of veneration for the past. Societies for the diffusion and discussion of Confucian ethics are to be found. There are also Confucian preachers and Confucian apologists. It is good to know that idolatry is virtually dead, but we must reckon with the fact that Confucius is being put upon a pedestal higher than ever. In a word, he is being honored as God.

The second great enemy is a very natural one. During this upheaval, and after it, *politics and mechanical science* will absorb the attention of young China to the exclusion of everything else. In England to-day, where there are about 300 Chinese students, over 75 per cent. are studying political economy and science. That shows which way the wind blows. Religion will have no place. After all, the students abroad, and those who read about the great European crisis, will think that England's greatness is due to political constitution and scientific discoveries rather than to moral principles. It is an easy mistake to make, because it is the mistake which the West is making for herself.

The third great foe against the advance of Christianity is one very peculiar to the Chinese. We adore literature and intellect. It is *the undue*

elevation of education. "Education is everything. It is the one thing needful for China. What is the good of religion? What is it but rank superstition? For the ignorant it is all right, for the women folk too, but not for the enlightened. The enlightened have no need of religion whatsoever."

The fourth great barrier is very insidious. It is a sort of palliative to men's yearning after God. I refer to our enshrining *nationalism* or patriotism as our national God. After the French Revolution the French people worshiped Liberty, Equality, and Fraternity. One of the results of our revolution is that nationalism is taking the place of God.

The Hopeful Side

It is not easy to conquer this fourfold enemy; but allow me to throw on the screen of your mind the other side of the picture. It is full of hope; I testify that even to-day, if every missionary were withdrawn from China, Christianity would spread of itself. It has taken root, and it will grow. This is a bold statement, and I give you reasons for making it. There are four great potent forces which make Christianity advance in China.

The first bright hope is this. *Our leaders see the need of Christianity*. They see that Christianity not only makes for the salvation of the individual, but for righteousness and equity in the nation; and the men who are most keen in social reforms, such as the movements against opium smoking, and foot-binding, and gambling, are men who are saturated with Christian ideals, and many of them are keen Christians.

* From *China's Millions*, July, 1915.

Their life and their energy can not but recommend their faith to their followers.

The second help is that with the birth of the Republic there has dawned *the era of religious freedom*. Already the Twentieth Century Edict of Nantes has been issued. By that every man has the right to believe according to the dictates of his conscience. Christians are no longer looked upon as foreign spies. Missionaries are not looked upon as spies sent by their respective Governments to spy out the land of China; Christians are no longer debarred from holding important positions in the Government. Undoubtedly, that is a great help to the advance of Christianity in China.

The third great friend is the *breaking of the bond of superstition*. Railways and other means of rapid transit are being developed. They will help to unify the different dialects of the Chinese spoken language. What a gain that is every one of us knows. Moreover, as the Roman roads in the early days were the guiding lines for the apostles in their preaching of the Gospel, so in our days the railroads ought to be the direct lines for the Christian evangelist to advance into every nook and corner of that colossal land.

The fourth help is, that *China is governed by students*. Educational Missions are of the greatest strategic importance. If you once get hold of the students, you will get hold of China. There are men who have been nurtured in the mission schools. Some of them have become nominal Christians, and some of them very keen Christians indeed. Their sole desire is to win China for Christ. In the wonderful meetings of the Students' Campaign conducted by Dr. Mott, and by Mr. Eddy, thousands and thousands of students were so interested in the Gospel that they devote their time and energy to a close study of the life of Christ. That is their atti-

tude toward Christianity. They are the future leaders of our country. Their attitude is one of an open-minded enquiry into the truth of Christianity. What China needs, they think, is a moral revolution, a change of the heart. A new spirit is required. That is why they enquire into Christianity, because they have heard, time and again, of the tremendous claim of Christ to change men's lives. They want to see whether Christianity can make good its tremendous claims. I have heard of many students since those meetings who have been baptized into the Christian Church.

The Chinese in Great Britain

In this connection I would like to mention the work of the Chinese Students' Christian Union in Great Britain and Ireland. When Chinese students arrive in England, I have the privilege of going and meeting them. I introduce them to Christian homes, find them decent lodgings, and introduce them to colleges where they will study. Our great strategy is this—that from the first day a young student arrives in this land to the very last minute of his stay here we want to surround him with good Christian influence.

There are about 300 Chinese students in Great Britain scattered in every university. I am a sort of commercial traveler for Christianity.

Bearing these considerations in mind—the four great friends and the four great foes—who can deny that the outlook of Christianity in China is distinctly encouraging. What are these foes? These so-called enemies can be turned into friends by prayer and by tact and by sympathy. Therein is the crisis in China to-day. These opposing forces are fighting for the soul of China. China is in the course of reconstruction. Is this newly born Republic to be fed with the empty husks of materialism or with the Bread of Life?



DEPARTMENT OF BEST METHODS

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

MATERIAL FOR MISSIONARY SPEECHES *

EVERY missionary worker should have on hand a goodly supply of facts, figures, anecdotes and illustrations to use in making missionary speeches. Accumulating this takes time and effort, but few things pay so well.

There are many ways of storing such material. For clippings nothing is so good as the ordinary filing-boxes that cost from 25 to 35 cents each. Large manila envelopes or pasteboard boxes will serve the purpose fairly well.

References to striking paragraphs in missionary books or magazines that can not be clipped should be jotted down in a note-book kept for the purpose; and in reading a missionary book it is a good plan to make a note of the best things on the blank pages at the end. Stories and anecdotes may be pasted in a missionary scrapbook and items that can not be clipped may be copied in a missionary blank book.

One of the best devices we have seen for preserving missionary material is the "Missionary Bible" owned by Mr. William D. Murray, a prominent lawyer of New York City, residing at Plainfield, New Jersey. In 1888 he purchased an ordinary teachers' Bible (Oxford edition), and began noting on its margins and blank pages helpful material of various kinds.

"This Bible has been more than twenty-five years growing," says Mr.

Murray. "Its first usefulness might be called personal. It has increased my interest in missions, made my prayers definite, and made me a more efficient missionary worker. Another use has been public. I have found here material for missionary talks, and the things that have helped me have been where I could pass them on to others."

Every missionary worker should have such a Bible as this. Believing that many will be helped by it, we have asked Mr. Murray to cull for us some of the best things in his.

NOTES FROM MY MISSIONARY BIBLE

BY WILLIAM D. MURRAY, PLAINFIELD,
NEW JERSEY

On the front page of my Missionary Bible is a cut of an open Bible, under which is printed, "The Great Missionary Book." Believing this thoroughly I proceeded to make this particular copy of the Bible, the great missionary Book for myself.

My original purpose was to have missionaries write their names on the fly leaves so as to bring the workers and the Book together in an interesting way. To-day as I look over these autographs I find there are 175 of them. Close together are Robert P. Wilder and John N. Forman, founders of the Student Volunteer Movement; and along side of them is Grace E. Wilder, whose prayers had so much

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to do with the birth of that movement. On another page are John R. Mott, Robert E. Speer, G. Sherwood Eddy, Luther D. Wishard and Fletcher Brockman, men who have been close to mission work in our colleges for many years.

The first autograph written in my Missionary Bible was that of D. L. Moody, who added a text, Psalm 84: 11, and near him is Ira D. Sankey. Among the better known missionaries I have John G. Paton, Bishop Thoburn, Henry Blodgett, J. C. R. Ewing, Jacob Chamberlain, William Ashmore, C. A. R. Janvier, David McConaughy, Hunter Corbett, S. Hall Young, J. Campbell White, Sidney L. Gulick and H. Gratton Guinness.

From time to time I have marked missionary texts. Some of these are famous because of what came from them; others have been helpful in keeping up the missionary fire: Here are some I find scattered through my Bible:

Ezekiel 37: 9, 10—Text of John Eliot's sermon, October 28, 1646, the first preached on American soil in the native tongue.

Isaiah 54: 2, 3—Carey's sermon, May 31, 1792.

2 Kings 13: 21—Text of sermon preached in Westminster Abbey as the congregation sat over David Livingstone's grave.

John 10: 16—Text on Livingstone's grave.

Psalm 62: 5-8—Written by Allen Gardiner on the rock under which he starved to death in Terra del Fuego.

1 Samuel 30: 24—Bishop Hannington's text.

Jeremiah 45: 5—"And seekest thou great things for thyself? Seek them not." Henry Martyn's text.

2 Kings 7: 9—A missionary warning.

Genesis 43: 5—Another warning.

Psalm 37: 7—A needy missionary received a letter from Charles Wesley enclosing some bank notes with a reference to this text. He replied that he had always been struck with the beauty of this passage, but until now "had never had such valuable expository notes."

Matthew 28: 19—"Not half *has* ever been told; not half *have* ever been told."

Luke 2: 49; Acts 1: 8—Christ's first words and His last—About His Father's business, and we about His business.

Revelation 7: 9, 10—"The beatific vision of an evangelized world," Charles Cuthbert Hall's text at a Student Volunteer Convention.

Psalm 45: 1, R. V. margin—"I speak; my work is for a King."

Ecclesiastes 8: 4—"Where the word of a King is there is power."

Mark 6: 30.—The first missionary conference.

2 Chronicles 14: 11, 12—Used by Chalmers in New Guinea.

John 2: 9—Those who work with Jesus know the most about Him.

Exodus 14: 15—Doctor A. T. Pierson's text at Mount Hermon, July 16, 1886, starting the Student Volunteer Movement.

Psalm 124: 7—Sent as a telegram from the besieged missionaries in Peking after their release.

I have also preserved a few outlines of missionary talks and Bible readings, among them these:

Go ye. Mark 16: 15.

Give ye. Matthew 14: 16.

Pray ye. Matthew 9: 38.

The Command. Mark 16: 15.

The Route. Proverbs 3: 6.

The Guide. Psalm 32: 8.

The Companion. Matthew 28: 20.

The Field. John 3: 16; Luke 2: 10.

The Need. Romans 10: 14.

The Responsibility. Ezekiel 3: 18.

A MISSIONARY PROGRAM

Matthew 9: 36—10: 8. Compassion, Pray, Go, Give.

THE MISSIONARY BOOK—JONAH

God is conscious of the heathen's need. 1: 2; 4: 11.

The command to go. 1: 2.

Disobedience and unrest. Chapter 1.

Obedience. 3: 3.

Hard work and discouragement on the field. Chapter 4.

THE HOLY GHOST AND MISSIONARIES IN ACTS

Selected them. 13:2.
 Sent them. 13:4.
 Empowered them. 13:9.
 Sustained them. 13:52.
 Sealed their ministry. 15:8.
 Counseled them. 15:28.
 Restrained them. 16:6, 7.

THE MASTER'S METHOD
 (Matthew 14:13-21)

The Problem—"Whence are we to buy bread that these may eat?"

Suggested Solutions:

"Send them away."
 "We haven't enough."
 "Here is a lad."

The Master's Way:

Prayer.
 Study—He knew their need.

Practical Application:

Organization, Consecration, Commission, Blessing.

The Workers' Reward:

"Twelve baskets full."

On the blank pages of my Missionary Bible I have written inspired sayings of missionaries, among them the following:

"My mind is fully made up, that if after all has been done to arrest this disease and I am still declining, I shall not leave Switzerland for America, but shall seek the Suez and go back to lay my bones in Ceylon's soil."—From a letter written by a friend, a missionary in Ceylon, who was invalided to Switzerland.

"Fear God and work hard."—Livingstone's last words in Scotland.

"I think the word sacrifice ought never to be used in Christ's service."—James Chalmers.

"I never made a sacrifice."—David Livingstone.

"It was not so much a call to India that I received as an acceptance for India."—Bishop Thoburn.

"'Every citizen a soldier' is the true watchword for the Church and missions."—Mackay.

"Prayer and pains through faith in Jesus Christ will do anything."—On Eliot's grave.

"We can not serve God *and* mammon, but

we can serve God *with* mammon."—Robert E. Speer.

"Some can go; most can give; all can pray."

"This is a lost world to be saved, not merely an ignorant world to be educated."

"Anywhere, any time, anything for the Son of God and the sons of men."

"The day is short; the work is vast; the reward is great; the Master urges."—On Memorial Hall.

"Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it me surrounded by savages with spears and clubs, give it me back again with spears flying around me, with the club knocking me to the ground—give it me back and I will still be your missionary."—James Chalmers

"I refuse to be disappointed; I will only praise."—James Hannington.

At the Student Volunteer conventions delegates rise and tell where they are going and why.

At Cleveland the following statements among others were made: "He said, Go"; "The Master calls"; "Jesus wants me"; "God has blest me"; "The love of Christ constraineth me"; "To hasten the coming of the King"; "Because some may never enter the Kingdom unless I tell them"; "God calls me"; "Repeated calls to an unwilling heart"; "I have received no call to stay at home"; "Called and never released"; "God has made me unwilling to stay at home."

At Rochester the following statements were made: "My Master has given the task"; "Obedience"; "Only one life to give"; "Every obstacle removed"; "I wish to follow Christ"; "It is more blessed to give than to receive"; "I expected to send a substitute, but I am going myself"; "Christ loved and came; I love and go."

This is some of the fuel that has served to keep my missionary fire burning. My prayer is that in some measure it may do the same for those who read these words.

THE TWIN MOTTOES OF THE CHINA INLAND MISSION

On the cover of *China's Millions* and on all receipts for contributions to the China Inland Mission there are two vertical rows of Chinese characters, one signifying "Ebenezer," the other, "Jehovah-Jireh." These are the mottoes of the mission, and the recent volume, "Hudson Taylor in Early Years," tells of their origin, as follows:

"In the autumn of 1857, four years after Hudson Taylor sailed for China at the age of twenty-one, a pair of scrolls made their appearance in his sitting-room in Ningpo that were as new as they were perplexing to the little company of Christians and inquirers gathered there on Sunday mornings for worship. Beautifully written in Chinese, each character in itself was intelligible, but what could be the meaning of the strange combination, *I-pien-i-seh-er; Jeh-ho-hua-I-la*.

"The young missionary who had been confined to his bed for a month could have explained. For it was there, in quiet communion with God, that those inspired words had come to him in such fulness of meaning as to make them forever memorable. *Ebenezer* and *Jehovah-Jireh*: 'Hitherto hath the Lord helped us,' and, for all coming need, 'The Lord will provide.' When strength returned how he rejoiced to unfold to

his Chinese friends their precious message!"

These texts became the twin mottoes of Hudson Taylor's life and also of the great faith mission he founded soon after. True to His promise, the Lord provided everything needed—men, money, open doors, wisdom, strength, converts—so that in this, its jubilee year, the mission has been able to make a marvelous showing.

A CHRISTMAS PEACEMAKER*

BY BISHOP RIDLEY

Christmas is always delightful at Metlakahtla. At the morning service there is a general handshaking. I always put on a strong glove for the ordeal.

There were once two important men who had nursed grievances for a year or more. Both thought the other the sole cause of the estrangement. I deplored but could not remove it. A little child did. She was dying of consumption, and on Christmas Eve, her father who doted on her, held her in his arms to let the other members of the family be free.

"Father," she asked, "didn't the angels say that Jesus came on Christmas Day

to bring peace and good-will to all people?"

"Yes, darling."

"That was nice, wasn't it?"

"Yes, very."

"Are you, father, at peace with all people?"

"Yes. Why do you ask, darling?"

Then she put her thin arms around his neck and kissed him.

"Father, is there peace with Samuel?"

Then fell silence and, as she held him, tears.

The next morning the father came to the earliest service. Immediately after it Samuel followed me to my house to express surprize that Charles had come to him, offered his hand and wished him a happy Christmas.

The snow on the eastern mountain was



*From *The Church Missionary Gleaner*.

crowned with glory as the Christmas sun set, and just at that moment little Martha, twelve years of age, was crowned more brightly by the Great Peacemaker as she in like character rose above the mountains of earth and appeared in Zion, where children are always children. Her father left the house of mourning soon afterward to tell me of his loss and her gain.

Missions are God's good-will at work and His channels of peace to the heathen.

THE REFLEX INFLUENCE OF MISSIONS

In some parts of China there are two rice crops. The first is planted in straight rows and when it is about eight inches high, a second crop is planted in between the first rows. The second crop is not seen until the first crop is cut, and then it is found to be even better than the first.

So it is with work for missions. We sow seed and work for the heathen far away from home. At the same time God's Spirit is sowing between rows and by and by we find that a second crop sown in hearts here at home is springing up and bearing precious fruit. It is hard to say which crop is better.

We should never forget that this double work is going on.

A CLASS IN MISSIONARY GEOGRAPHY

In an address delivered years ago at a Christian Endeavor Convention, Mr. S. L. Mershon illustrated the world-wide extent of God's missionary purpose by a class in missionary geography somewhat as follows:

Teacher: "John, bound the plan of salvation."

John: "The plan of salvation is bounded on the north by Forest Avenue; on the south by our back fence; on the east by Doctor Johnson's yard; on the west by Saint Paul's church."

Teacher: "No, John, that's not right. You have merely bounded your own home. That would mean that religion is only for you and yours. Many people believe that, but God's plan of salvation is broader. Robert, you try it."

Robert: "The plan of salvation is bounded on the north by the Scotia river; on the south by the corporation line; on the east by the Big Four Railroad; on the west by the Indian Hills."

Teacher: "No, Robert, you're not right either. You have bounded your own city. That would include only what we call city missions. God did not mean His work to stop there. Samuel, it is your turn."

Samuel: "The plan of salvation is bounded on the north by Lake Erie and the state of Michigan; on the south by Kentucky and West Virginia; on the east by Pennsylvania and West Virginia; on the west by Indiana and Kentucky."

Teacher: "No, no, Samuel. You have bounded your own state. That would mean that no missionary work must be done outside your state, and that is not God's plan. George, let's see what you think about it."

George: "The plan of salvation is bounded on the north by the Dominion of Canada and the Great Lakes; on the south by Mexico and the Gulf of Mexico; on the east by the Atlantic Ocean; on the west by the Pacific Ocean."

Teacher: "No, my boy, no. You have bounded your own country. That would mean nothing but home missionary work. Many people agree with you, but God did not mean us to stop with our own countrymen. Adoniram, what have you to say?"

Adoniram: "God's plan of salvation is bounded on the north by the North Pole; on the south by the South Pole; on the east by the uttermost parts of the earth; on the west by the uttermost parts of the earth."

Teacher: "Right you are, my boy. The plan of salvation includes the whole world and every person in it—white, black, brown, yellow, red. God says, 'Go ye into ALL THE WORLD and preach the Gospel to EVERY CREATURE.'"

"What matters if the flesh be white
Or black or brown?
The dying Savior wore for all
The thorny crown."

INCREASING INTEREST THROUGH GIFTS

One of the best ways of attaching people to any good cause is to get them to pay something toward its support.

Father Chidlaw, a much revered home missionary, used to tell the story of an old woman in the back district of his mission field who was loth to give anything toward the purchase of a bell for the new church. She declared that bells were a nuisance. But at last she was prevailed upon to give \$5 toward it.

"I've always declared I did not like bells," she said the first time she heard it ringing. "But I will say that is the sweetest sounding bell I ever heard."

"Ah!" said Father Chidlaw, "the secret of it was this. *With every sound of that bell she heard the jingle of her five dollars!*"

NATIVE HANDLES IN MISSIONARY AXES

One day when a missionary was preaching in the city of Benares to a crowd that was civil and attentive, a Sepoy Brahmin began to talk to the people.

"Look at those men," he said, pointing to the missionaries, "and see what they are doing."

"They are preaching to us," the people replied.

"True; what has the sahib in his hand?"

"A New Testament."

"Yes, the New Testament. But what is that? I will tell you. It is the Gospel ax into which a European handle has been put. There are many of them. If you come to-day you will find them cutting; if you come to-morrow you will find them doing the same thing. At what are they cutting? At our noble tree, Hinduism—at our religion. It has taken thousands of years for the tree to take root in the soil of Hindustan; its branches spread all over India; it is a noble, glorious tree. But the missionaries come daily with the Gospel ax in their hands. They look at the tree and the tree looks at them. But it is helpless. The Gospel ax is applied and tho the tree is large and strong it must give way at last."

"True," replied the missionary. "But many a poor handle gets worn out and many a one breaks; and it takes a long time before a new handle is obtained from Europe and still longer before that handle is prepared and shaped."

"Ah," he answered, "if that were all it would be well, and the tree would have respite. But what is the real case? No sooner does a handle find that it can no longer swing the ax then it says: 'What am I to do now? I am getting worn out; I can no longer swing the ax; am I to give up cutting? No.' Then he walks up to the tree, looks at it and says: 'Here is a fine branch out of which a fine handle might be made.' Up goes the ax, down comes the branch; it is soon shaped into a new handle; the European handle is taken out and the native handle fitted in and the swinging commences afresh. At last the tree will be cut down by handles made from its own branches."—*From an old scrap-book.*

WHO CHOSE THE BEST?

In 1839, when Royal Gould Wilder, missionary to India and founder of THE MISSIONARY REVIEW OF THE WORLD, was graduated from Middlebury

College he divided first honors with his classmate Foote. Strange to say, both had been born in the same year and on the same day.

Foote became a lawyer and rose rapidly in his profession. He amassed wealth and married a young woman of singular beauty. But in the midst of his prosperity, death took both wife and daughter from him, and overcome with sorrow he blew out his brains.

When Wilder turned from flattering prospects at home to devote his life to India, Foote, his twin-honor man, said to him: "Why bury yourself among the heathen, Wilder?" Wilder worked in India more than thirty years, preached in more than 3,000 cities and villages; scattered over 3,000,000 pages of tracts; gathered into schools over 3,300 children, of whom 300 were girls. Was not his choice the better?

QUANTITY VERSUS QUALITY

Many workers feel that large fields and large audiences are necessary to produce great results. Let all such read the following contributed years ago by Mrs. Eddy of Beirut, Syria, to *Children's Work for Children*:

Long, long ago I belonged to a mission band. Do you ask how many we were? Well our band—don't laugh, please, consisted of only three!

No. 1 was an elderly lady who held all the offices of the society. She was president, vice-president, secretary and treasurer!

No. 2 was a young lady, a school teacher.

No. 3 was a little girl eight years old—myself.

At our meetings we had prayer and reading of the Bible, but no singing. Our president made lovely little strawberry emery bags and much of our money came from the sale of these. The young lady made fancy things and sold them. It is so long ago that I don't remember what my share was. I guess

it was so little it was not worth remembering. But it was a great disappointment if it ever happened I could not go.

How much do you think we raised? \$20 a year. You don't think \$20 very much? Money was worth more then than now. Besides how much do your societies of so many members—20, 30, 40—give each year? If we three gave \$20, how much ought your society to give? That is, if you do as well as we.

The elderly lady lived to see the little girl she helped to interest in missions, go to Syria. One of the last times she was able to leave the house, shortly before her death, was to attend my wedding.

If our little band sent *one* abroad, how many (another question in proportion) of your large circles should have your names enrolled as missionaries in India, Africa, China, Japan or Syria? How many?

Two conversions are necessary:

1. To Christ, as a Savior from sin.
2. To missions, as an antidote from selfishness.

—SHELDON DIBBLE.

IS THERE GRASS ON YOUR PATH?

The earliest converts to Christianity in Africa were very earnest and regular in their devotions. There were no private places for retirement in their huts, so each had a separate spot in the thicket to which he would go for communion with God.

The paths to these little Bethels became distinctly marked, and when a convert began to decline in the ways of God, it soon became manifest to his fellows.

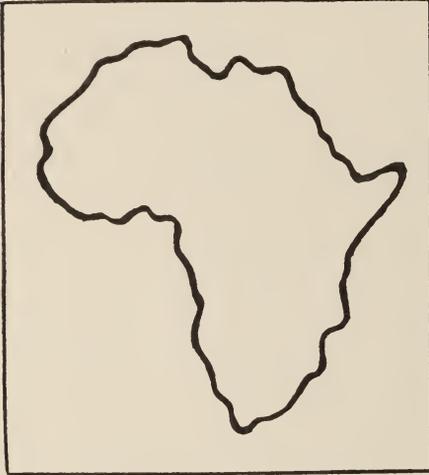
"Brother," they would say to remind him of his duty, "the grass grows yonder on your path."

—
Away in foreign lands they wondered how
Their simple words had power!
At home, the Christians, two or three,
Had met to pray an hour!

—FRANCIS M. NESBIT.

AN EAR AND AN INTERROGATION POINT

In formation, Africa is a huge interrogation-point turned westward and asking, as it looks across the seas, "Why am I the Dark Continent? Why have I been kept waiting nineteen centuries for the Light?"



Africa is also like a huge ear, lying in the midst of the ocean, listening for a message of deliverance, waiting for a word of hope.—Willis R. Hotchkiss at the International Christian Endeavor Convention, Cincinnati, Ohio, July, 1901.

DISTANCE NO BARRIER

Mrs. Jennie Fuller, missionary to India and author of "Wrongs of Indian

Womanhood," at one time taught a class of twelve native girls on Sunday mornings. They were antagonistic and at times unmanageable, and for months she labored and prayed in vain for their conversion. She was seriously considering giving up the class when she remembered a friend in America, a man who had lived in the days of Finney and knew how to pray. So she wrote to him telling the needs of the girls and asking for cooperation.

The friend in America received the letter and began to pray, but weeks passed with no signs of improvement. But one morning Mrs. Fuller noticed a decided change. There were signs of conviction and before the hour closed all were on their knees in prayer. Some accepted Christ then and there and ultimately every girl was saved.

It was afterward learned that on the night before the man of prayer in America had become so burdened with the needs of the class in India that he had retired to his room to wait upon God in their behalf. For several hours he pleaded for their salvation. Saturday night is Sunday morning in India, so he was praying at the very time that Mrs. Fuller was teaching. The old man on his knees in America had brought those twelve heathen girls to their knees in India. It was prayer that did it. Oh, what power there is in prayer!—Julia A. Fraser in *The Sunday School Times*.

THINGS TO AVOID IN A MISSIONARY TALK

REV. EZRA VAN NUYS, GOSHEN, INDIANA

I. *Out-of-Date Material*. Do not give stale news. Sermon from the "barrel" on some other theme may be effective, but in the missionary appeal deals with up-to-date signs of the times. Missions are the liveliest, most up-to-date and intensely interesting subject in the world.

II. *Generalities*. Specific data are what men want. The concrete truth and facts bring conviction. The bullet from the Mauser rifle is more effective than the discharge from the old-fashioned shotgun when we hunt big game.

III. *False Impressions*. Do not lead people to think that the mission field is an easy place. Appeal to the heroic. Men are ready to tackle big jobs.

IV. *Doubts Concerning the Necessity of Missions*. Doubts make a missionary sermon a failure. "There is no other Name." Christ's commission is authoritative. We must obey His command. Only Jesus Christ can save the world.



EDITORIALS

REFORMATION AND REVOLUTION

WHAT is the true basis of hope for the future of the world? Is it in the advancement of commerce and culture, in the promotion of science and the cultivation of the arts of peace? Is it the dominance of certain ideas and ideals backed by a powerful army or navy? Is it the enactment of new laws, the granting of new liberties or changes in forms of government from autocratic to democratic or from republican to monarchical? Is it in the union of governments to form a league of nations with an international court and an international police force?

Many or all of these items in the program of progress may be important and highly desirable. Will they bring about the regeneration of men and nations, and if so, are they to be achieved by political revolutions and military methods?

Let history speak. Russia has been and is nominally a Christian power, but oppression and misgovernment in Russia has been notorious. The common people have been denied political and religious liberty, the Jews and Stundists and Doukhobors have been cruelly maltreated, the Siberian exile system has been like a medieval instrument of torture in the hands of beaurocrats in Church and State. In 1897 the Russian Czar startled the world by proclaiming religious freedom and a constitutional government by an elective Duma. The promised liberty has been unrealized in fact. Christians of other than "Orthodox" faith are not allowed to do missionary work, and members of the State Church are not allowed to change their religion openly. The elec-

tive franchise for choosing the members of the Duma has been more and more curtailed so as to leave the selection in the hands of the favored few. The Duma to-day can not adequately represent the people of Russia, and yet the government refuses to grant the national assembly any decisive voice in the affairs of the nation. Evidently reformation by edict in Russia has not succeeded.

In 1903 in Persia the world was startled and missionaries could scarcely trust their senses when the revolutionists dethroned the corrupt Shah and proclaimed a new constitutional monarchy with an elective parliament, liberty of speech and religion. It seemed that a new day had dawned. Soon the house of cards began to fall. The last state is worse than the first. Not only is there no stable government but there is unrest and confusion, brigandage and disregard of law and order. The recent wholesale massacre and pillage of the Christian population is a final attempt to blot out the reform movement. Evidently Persia has not thus far been regenerated by political revolution.

Turkey in 1909 was suddenly turned upside down when the Young Turks banished the Sultan and proclaimed a new parliamentary government with many long-desired reforms. The old system of espionage was abolished, a new program of education was proclaimed, Christians were declared eligible for the army and for political office, and it was thought that Armenian massacres were at an end for ever. What is the situation to-day? The Young Turks are dominated by a for-

eign power and are fighting for their lives. The better class of Turks are put out of office, and the worst anti-Christian massacre of history has been taking place at the orders of the Young Turks. Surely the reign of peace and righteousness was not ushered into Turkey by a political upheaval.

In China, where the ancient and apparently unmovable dynasty with its hoary traditions and customs, religious and social, seemed to be entrenched in power, there next came a tremendous and wonderful revolution. With little bloodshed, the monarchy was overthrown in 1912 and a modern republic was established. The ancient queue was abandoned, foot-binding was discredited, the ancient examinations in Confucian classics were replaced by modern education, religious liberty was proclaimed, newspapers, telegraph and other modern inventions awakened the sleeping giant, and a new womanhood began to take an active part in new China. The reaction and failure has not been as extreme and discouraging in China as in Persia and Turkey, and yet to-day the first president is dictator and may become emperor. Confucian worship is revived as the State religion and there is the weakened and impoverished government in constant danger of new upheavals within and attacks from without. Thus far China has not found a smooth road to prosperity through the adoption of American and European models.

Some thought that Mexico had entered on a new era with the banishment of Diaz and his dictatorship. The result is not encouraging to friends of peace.

What then is the true basis for hope? India has made slow progress through the paternal government of an enlightened nation,—Japan has moved forward wonderfully by the gradual acceptance of the advice of Christian missionary statesmen; Siam is arising, step by step,

through the influence of Christian missionary schools, hospitals and churches. The Philippines are becoming a new land by the advance of higher physical, social and mental ideals. But none of these lands have reached the point where their political policies are accepted as unselfish and without guile or where their social standards and customs are morally above reproach.

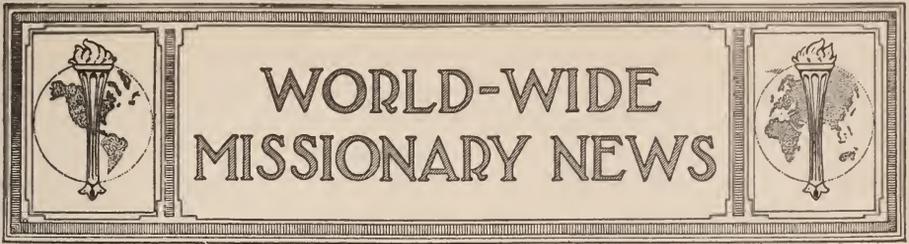
Plainly the world is not to be regenerated by political revolutions, by governmental reforms, by intellectual advancement, or by social service reforms. The only hope of the world is in God and in the acceptance of Jesus Christ as the great revealer, teacher, example and Savior. This is the reason for Christian missions, and this is the reason for looking forward to the return of Christ to reign.

SPECIAL TRAINING FOR JEWISH WORK

IN these days of specialization, it seems strange that there has not been more attention given to the need for definite preparation for Christian work among Jews. They are difficult to reach, their religious beliefs are firmly fixed, their language is unique, and they are a problem in themselves.

One of the suggestions made at the first general conference of the Hebrew-Christian Alliance last spring, was a chair of Jewish Missions as a pressing need for the work of Christianizing the Jewish population of America. Theological schools, generally, neglect this field, and for this reason there is apparently little interest in extending Christianity among Jews.

A special training school is not needed but seminaries should introduce courses in Jewish mission theory and method. This is strongly advocated by some of the experienced Jewish workers. The suggestion is worthy of the attention of such seminaries as Hartford, Princeton, Union, McCormick and Louisville.



WORLD-WIDE MISSIONARY NEWS

NORTH AMERICA

The Lake Mohonk Platform

THE thirty-third annual Conference on the Indian and Other Dependent Peoples, which met at Lake Mohonk in October, at the invitation of Mr. and Mrs. Daniel Smiley, gave the first day to the consideration of Indian Affairs, the second to the Philippines, and the last to Porto Rico. The platform which was unanimously adopted on the first subject included the following statements:

We urge the defining of the legal status of the Indian and the codification of the laws regarding him, that the confusion and uncertainty now existing may be done away.

We urge the extension of the merit system in all appointments in the Indian service.

We urge increased attention to the educational need of the Indian, and lay emphasis on agricultural and other vocational training.

We urge on Congress the need of larger appropriations for educational and medical work in Alaska, under charge of the Bureau of Education.

We urge that legislation shall be enacted that will insure the preparation of the Indians of the five civilized tribes to assume intelligently the responsibilities of their citizenship, and the protection of those of them who still own their allotted lands when the restrictions on the sale of their lands shall cease.

And we urge, with profound conviction, that to these important efforts to improve his physical condition and conserve his material resources, there

be added by our churches and philanthropic agencies a harmonious and larger activity in behalf of the moral and religious instruction of the Indian, without which these efforts for his material good will surely prove ineffectual.

The American Board's Good Year

DESPITE the disturbed financial conditions, the receipts of the American Board of Commissioners for Foreign Missions are thus far the largest of any year in its history. This is most gratifying, especially since the opportunities on its fields, particularly in China and India, are unprecedented, and since the tragedy in Turkey adds new burdens to the Board's work throughout that Empire.

Treasurer Frank H. Wiggin, of the American Board of Commissioners for Foreign Missions, has announced that for the year closing August 31st, the current expenditures were \$1,101,202.99, and the debt of a year ago was \$8,767.70, making a total of \$1,109,970.69. The receipts for the year applicable for these liabilities amounted to \$1,101,565.47. This amount supported 638 missionaries in ten lands and insured the upkeep of schools, colleges, hospitals, industrial plants and orphanages numbering altogether nearly two thousand institutions. The year was a memorable one in other respects. The work in India and China was characterized by unusual advance and enlargement, but in the Turkish empire, one of the largest and most important fields, the missions have been greatly hampered, its workers and its members have been called upon to suffer great

hardships and some have laid down life itself. Armenian adherents and helpers have been killed by thousands.

Good Work of Southern Methodists

IN *Record of Christian Work*, there is an interesting statement of facts relating to special work by Southern Methodists among colored people and foreigners in the cities. They maintain "Bethlehem Houses" for women and "Wesley Houses" for men. They have 28 Wesley houses and Bethlehem houses. In 12 foreign communities there are 7 Wesley houses, 2 large settlements, a clinic and an institutional church. In cotton mill communities there are 10 Wesley houses and two institutional churches, employing 30 trained workers and 332 volunteer helpers. These reach more than 4,000 homes. In other industrial centers there are 6 Wesley houses and an institute, while in still others, systematic friendly visiting is done. In this group there are 20 trained workers and 115 volunteer workers. For the care and protection of working girls 6 cooperative homes are maintained, where 587 girls are cared for.

Use of a Baptist Legacy

THE Woman's Baptist Foreign Missionary Society has received \$300,000 from the estate of Mrs. John D. Rockefeller, and the Home Mission Society \$100,000. In response to a request from the executors of the estate, representatives of the Foreign Society made a full statement regarding its schools, their location, land and buildings possess, the immediate needs in regard to the purchase of additional land, and the building of new dormitories and school buildings, and certain interdenominational school projects. In a recent interview, Mrs. Helen Barrett Montgomery brought out the need of training teachers for the hundreds of high schools now being carried on

under denominational auspices, and the plans for interdenominational colleges for women at Madras, Tokyo and Nanking. She says of Mrs. Rockefeller's gift: "I believe that one reason for our receiving this legacy was in order to enable us to do a share which Baptists would not be ashamed of in the founding of these interdenominational colleges."—*Watchman-Examiner*.

Memorial to Robert C. Ogden

THE friends and associates of Robert C. Ogden propose to erect to his memory an auditorium at Hampton Institute. A committee has been organized, with ex-President Taft as its chairman, representing the faculty and graduates of Hampton Institute, and the many friends and co-workers of Mr. Ogden in the South and North. Mr. Ogden has been called "an unofficial statesman," and the fact that for forty years he had been a trustee of Hampton Institute and for twenty years the president of its trustees, makes it clear that Hampton Institute is the most fitting place for a permanent memorial to him. There is urgent need there for a large auditorium and already a few friends have subscribed one-third of the hundred thousand dollars necessary for the erection of such a building.

A Study Class for Church Officers

ONE pastor, at least, is alive to the importance of educating church officers, and is able to report a notable achievement along this line. This is the Rev. C. K. Fegley, pastor of St. James Lutheran Church, Allentown, Pa.

"Mr. Fegley is in charge of a church," says *Men and Missions*, "in which every member of the church council was enrolled in a mission study class using Doughty's 'Call of the World' as the basis of their discussions. Eight sessions were held, with an actual attendance of 88 per cent. for the entire series

of meetings. The church is planning another discussion group using Shailer Matthews' 'The Individual and the Social Gospel.' This thoroughgoing method of informing and inspiring official members of the church is commended to congregations everywhere."

Anti-Saloon League of Age

WHEN the Anti-Saloon League was organized, twenty-one years ago, in the State of Ohio, there were then three prohibition States. To-day there are 18 prohibition States: Maine, Kansas, North Dakota, Oklahoma, Mississippi, Georgia, North Carolina, Tennessee, West Virginia, Virginia, Colorado, Oregon, Washington, Arizona, Alabama, Arkansas, Idaho, and Iowa; and six more will vote within a year. Local option laws have been put upon the statute books of many other States. To-day, 55 per cent of the population of the United States lives in prohibition territory. Eighty per cent. of the territorial area of this country is now without a legalized liquor traffic. There are fewer saloons in 36 States of this Union than in the one city of New York. There are more saloons in the city of Chicago than in all the Southern States.

Woman's Work for Missions

THE Federated Women's Foreign Mission Boards of North America (numbering 37) report receipts for last year amounting to about \$3,300,000. These Boards have some 1,200,000 members and publish 25 missionary magazines. They support 1,550 missionaries. Their administration expenses are exceedingly low, so that very nearly all the money contributed goes direct to the field.

Mormonism Further Exposed

THE Geddes-Eccles case, tried at Ogden, Utah, offers a new base for argument and action toward an anti-polygamy amendment to the United States constitution. The legal question

involved was the right to a share in the estate of David Eccles, the richest man in Mormonism. Albert Geddes claimed to be the son of Eccles' third wife, and the verdict was given in his favor. *The Continent* points out three things which the case shows:

1. At a time when the Mormon leaders were just as emphatic as they are now in affirming that polygamy had ceased, polygamous marriages were being solemnized by apostles of the church. Church officials not only knew it but were protecting such couples from penalties.

2. It is Mormon policy to encourage lying even under oath when lying is necessary to conceal the inconsistency between Mormon practise and Mormon professions.

3. Since 25 years have passed since the manifesto purporting to abolish polygamy, and since the Mormon Church still remains in control of men who pretend to adopt one course and in fact follow another, it becomes foolish to suppose that the Mormons can be depended on to root out polygamy, or that their governing ecclesiastics have any intention of so doing.

Higher Critics of the Mormon Scriptures

TWO years ago the late Bishop Spalding persuaded the elders of the Mormon Church to allow him to place in the hands of expert scholars in Egyptology copies of the original Egyptian documents which Joseph Smith pretended to have translated, and which he claimed were written by Abraham. Joseph Smith seems to have secured these documents from a sea captain. The Mormon elders, having implicit faith in Joseph Smith's translation, complied with Bishop Spalding's request. Much to the distress of the Mormons, however, the Egyptian documents turn out to have no reference whatever to Abraham and are only short prayers to the sun god, such as are found in abun-

dance on clay tablets and used as pillows under the heads of mummies. They are among the most common of Egyptian antiquities. The effect on the younger Mormons seems to have been somewhat disillusioning. At the recent commencement of the University of Utah, a Mormon graduate took for the theme of his oration, "Needed Reform."—*The Churchman*.

LATIN AMERICA

Baseball Versus Bull Fights

BASEBALL is proving to be one of the most wholesome influences which the United States is bringing to bear on Latin America. A missionary in Guatemala writes:

"We have noted the introduction of this game into Guatemala with great interest. The other day we went out to see a game and were delighted to see a fine, enthusiastic crowd looking on, and cheering with a vim when occasion presented itself. A goodly number of Guatemala boys have been to college in the U. S. and have come back on fire with interest in outdoor sports."

The bull fights which used to be held on Easter and other Sundays, are not popular with the younger generation. Rev. Robert Black writes from the mission school in the island of Mindanao of the enthusiasm of his boys over baseball and other athletic sports, and other missionaries in the Philippines told Mr. Speer on his recent visit that baseball was taking the place of the cockpit.

Yucatan Reforms

THOMAS J. AGNEW, representative of the New York banking and brokerage firm of Barnes Brothers in Yucatan, Mexico, where he has lived for sixteen years, has made a statement to Secretary of State Lansing that is in pleasing contrast to the stories coming out of troubled Mexico. He

tells how the Carranzista Governor, General Alvarado, has reorganized on modern lines the entire system of State rule, giving to the people a prosperity they never knew before.

"The first move on the part of the new Government was to establish an entirely new form in the educational system of the State. Sectarian schools were abolished, and a number of competent teachers were brought into the State, who quickly established up-to-date methods of education. In many of the smaller villages where no schools had existed, and children were reared in ignorance, schools were promptly opened and every child, even to the poorest Indian, was given an opportunity to obtain a modern education, which under the old *régime*, had been denied them.

"In addition to common schools, a teachers' college and one for domestic science have been established. It must be understood that heretofore neither of the above branches of education existed. An agricultural school has been started which will prove a boon to the country laborer, who for the last one hundred years has followed the routine methods of his forefathers, and no new methods have ever been introduced by former governments to advance agriculture in the State, hence the most primitive usages exist, and no advancement has been made in this most important industry. The new State Government proposes to educate both the large and small farmers, and no doubt the State will soon derive the benefit in larger and more profitable crops, as both lands and seed will be furnished gratis to all those who desire to follow agricultural pursuits.

"Another reform has been in the abolishment of bull-fighting, which for generations has been the popular but degrading amusement of the native. Lotteries that formerly flourished, absorbing to a great extent the earnings

of the poor and causing great misery, have been suppress.

"The most cordial feeling is expressed by this new State Government toward all foreigners, and the American in particular. And it is to the American and American capital principally that Mexico must look for the rehabilitation of her idle mines and industries in general."

EUROPE—THE BRITISH ISLES

C. M. S. Votes "No Retrenchment"

AT a meeting of the Church Missionary Society Committee held in July, resolutions were passed, outlining as the policy of the society that there should be no retrenchment in the mission fields; no keeping back of reinforcements on purely financial grounds; and all possible economy. The committee also expressed their sense of the paramount need of fresh spiritual power if the home church is to take up and discharge adequately its great missionary task, and of the duty resting on themselves and their fellow workers to make it their primary duty to take their share in promoting that renewed spiritual life. It is reported that the society's missionary training college at Islington has had to be closed, as all the students have enlisted.

The following announcement has been sent out by Livingstone College, of Leyton, England: "The Principal of Livingstone College regrets to have to inform you that the committee of the college have decided that owing to urgent need for the services of medical men in the national crisis, Livingstone College should discontinue its sessions from July next until peace is declared, so as to free those remaining on the staff to help in this need. The college is accepted as an auxiliary hospital by the war office. There will, therefore, be no session either for men or women commencing on September 29, 1915, as previously advertised. The college will, God

willing, reopen with its former staff as soon as possible after peace is declared."

The Bible Society and the War

THE British and Foreign Bible Society has provided more than a million and a half Testaments and Gospels, in a score of different languages and in a dozen different countries, for sick and wounded soldiers and sailors, for prisoners of war, for refugees, and for troops marching to the front. The depot at Berlin remains open, and since the beginning of August 360,000 Testaments and Gospels have gone out for distribution from that center, not only for use among Austrian and German soldiers, but also for British, French, and Russian prisoners of war. During the year 1914 the Bible Society sent out more copies of the Scriptures than it ever did before. It distributed over two million books in China, over a million in India, 750,000 in Korea, 750,000 in the Russian Empire, and over a million in Central Europe.

Fishermen Prisoners of War

THE Royal National Mission to Deep Sea Fishermen has been making a special, tho very quiet, effort to help the fishermen prisoners of war in Germany. There are now about three hundred of these men who were taken prisoners while peacefully pursuing their occupation in the North Sea, and who are held in captivity, cut off from their families, and allowed even to correspond with them only under irksome restrictions. Most of them come from Grimsby, the greatest fishing port in the world, and efforts for their help have, therefore, centered in the Grimsby Institute of the Society. With money specially subscribed for the purpose, boots, clothing, food, and such necessaries as soap, have been sent to these men. It is stated that the official food supply was merely enough to keep the prisoners from starvation—a

loaf made of potatoes and chestnuts would be issued as a day's allowance for five men, giving each man only a moderate slice; and the fishermen were hard put to it to keep up their normal strength and health and spirits.

THE CONTINENT

Continental Missions and the War

THE Swedish Gustav-Adolf Society has been compelled to close the work in Bethlehem, Palestine, because of the difficulty in sending money. Its property has been entrusted to the native janitor.

The Norwegian Mission has nearly obtained the Million Kreuzer Fund, which it set about to gain for its Jubilee in 1914 (in all about 900,000 Kr.). The work of the mission has had to be retrenched.

The Finnish Mission Society can not communicate with their missionaries in South Africa, but they hear from their workers in China. Contributions at home have greatly decreased, but they have recently received a large legacy.

The French Evangelical Mission is in a great crisis because of the war. The call to arms took many of their workers so that some of their fields are left without laborers. The financial report, March 31, 1915, showed a deficit of 360,000 francs, altho the salaries were greatly reduced. Otherwise the Paris Mission experienced some encouragements. The native workers on the mission fields show good-will even with a much reduced salary. Some continue in their work without any salary.

German Mission Finance

GERMAN mission societies were not able to give an exact review of their income and their expenditures at the end of the first war year. The home expenditure of the Berlin Mission shows a saving of 46,549 Marks, against the appropriation (naturally little could be sent to the fields). The home income

was 844,404 Marks and this was 291,257 Marks short of the budget. From former years there is a deficit of 475,013 Marks, which is now, because of the present deficit, increased to 766,270 Marks.

The Gossner Mission has a decrease in both income and expenditures. The Hermansburg Mission received from the Ohio synod 42,000 Marks and had an income besides of 512,000 Marks, and an expenditure amounting to 451,000 Marks, which would mean a surplus of 61,000 Marks. But they expect a demand from India and South Africa for 117,000 Marks. There will be, therefore, a deficit of 56,000 Marks. The entire income of the Leipzig Mission shows a decrease of 108,000 Marks. They did not receive the usual 166,000 Marks from Russia; they count on a deficit of 78,000 Marks. The Schleswig-Holstein Mission can report that all their expenditures are covered by their income.—*Calwer Missionsblatt*, September, 1915.

The War and German Missions

DR. ADOLF DEISMANN, of the University of Berlin, writes: "He who understands how to cope with figures will be able to picture to himself from the following data, the great effects the war has upon our German evangelical missionary work. At the outbreak of the war, most of the German missionaries were, as a matter of course, out on their fields of labor in the various heathen countries. Many of them have been imprisoned by the English. From the comparatively small number of workers and students in training at home, who belong to the 26 German Missionary societies, 493 are in the army, 384 are under arms, 7 serve as army chaplains, and 71 men and 31 sisters are in the ambulance corps. Nineteen have secured the Iron Cross. In order to preserve the funds threatened by the war, 71 inspectors

and missionaries have entered pastorates of the church for the time being."

Opposition in Spain

MR. J. CRANE writes from Malaga, Spain, to *Echoes of Service*: "We have had some anxiety on account of the Roman Catholic persecution. Spiritists are increasing rapidly, and atheists, who claim nature as their god, seem to be more common than the Roman Catholics themselves—yet the latter bring all their opposition against our small group, and leave these unmolested. Young men, who have family connections with the church, follow us when distributing tracts, and ask the people for them, deliberately destroying them before us. A recently converted couple put some texts round their rooms, which were part of a big tenement house belonging to a *marquesa*, and they have been told to leave."

Russia's Substitute for Vodka

ONE feature of Russia's movement toward the reform of the drinking habits of her people has not come to the prominence it merits in the consideration of this burning question in our own country. A dispatch from Petrograd indicates what is being done to encourage the abstinence of those who, by imperial edict, have been deprived of the common means of intoxication. The dispatch reads: "As a substitute for vodka shops, which have been abolished, there have been erected in the open places throughout Russia 'People's Palaces' and smaller buildings, where people may meet for entertainment and instruction. In the government of Portava alone three hundred such places have been opened or projected. They contain reading-rooms and halls in which concerts, exhibitions, and other entertainments can be given."

It is reported that Russians are wildly taking up gambling to use the time, money, and energy saved by the prohibition of vodka.

A Frenchman's Testimony

A FRENCH *littérateur*, M. Lavredan, writes: "How fearful, how burning are the wounds of a people in whose veins flows not a drop of the blood of that Wonderful One as a healing balsam, that Wonderful One—I can not name Him. He was so good—and I! What would become of France if its children did not believe, if its women did not pray. The artillery of trust in God will win in this war. The past of France was great. It was a believing France. France's present is tribulation. It feels that it can no longer believe. Will its future be better? In God's hand! Only in God's hand! A slain people covers the fields. How hard is it to be an atheist in this national graveyard! I can not! I can not! I have deceived myself and you who have read my books and sung my songs!"

MOSLEM LANDS

Moslem Law of Revenge

ONE of Islam's darkest blots is the liberty given by the Koran in the laws of revenge. This license to retaliate will always encourage war and bloodshed. The Arabs have no judicial courts, and, as tribal responsibility exists in all Moslem lands, the blood-avenger never seeks the guilty person, but takes revenge on the first person he meets of the same tribe. Among Moslems it is considered more honorable to seek revenge than to obtain a ransom. Dr. Kerr describes a case in point.

"A young man came to the hospital to have a bullet removed from his ankle. On asking how it happened, he related the following story: 'My only brother was shot in a quarrel, and it devolved on me to avenge his blood. Had I accepted ransom, I should have been hounded out of my tribe as a Jew who preferred money before honor. One night I crept outside of the tavern, and

saw the man I was seeking drinking tea with his friends. I lay down and took aim, but only shattered the cups on the tray. As they all had their guns, in a moment the bullets were flying around me. One struck my ankle, and I fell. As they were hard upon me I cried out, 'I am no thief, but the avenger of blood. Who, for the sake of God and the Prophet, will protect me in my sacred duty?' Not knowing who he was, a cousin of the man he meant to kill threw his cloak around him, and afterward carried him to his tent. Now, by the sacred laws of revenge, this injured man is permitted to have a shot at one of the tribe, but not to kill him. Often a lad of tender years is shot down to atone for another's sin."

Later News from Turkey

THE situation in Turkey continues dark so far as the Armenians are concerned. The American Board suggested to the Ambassador that the missionary women and children be encouraged to leave the country as well as the men who are at stations from which the Armenians have departed. There is no indication that any of the men will desire to come, and but few of the women. In October the missionaries in Tarsus and Adana found it necessary to leave the country. The new turn the war has taken in the Balkans may make communication with Turkey even more difficult, but will probably not increase the danger of their position.

The National Armenian Atrocities Committee, with headquarters at 70 Fifth Avenue, New York, has already cabled \$100,000 relief money to Ambassador Morgenthau, and to Egypt \$6,000 for the relief of Armenian refugees there. The Turkish government refuses to permit any Armenians to leave the country, but several hundred thousand have succeeded in escaping into Persia and Russia. It is a time

for courage, faith and prayer for the speedy dawn of the new day in Turkey, which we confidently expect will come. The missionaries are bearing a heavy load and they are doing it with marvellous Christian fortitude.

A Missionary Heroine

THE recent experiences of American missionaries in Turkey furnish many a tale of heroism. One of the few stories which has come so far is that of Miss Mary L. Graffam, principal of the high school for girls in Sivas. Last winter, when typhus raged so virulently in Erzroom, she joined the relief party which Dr. Clark, of Sivas, led across the mountains, through snow and cold, to the stricken city. She worked for weeks among sick and wounded in Erzroom, and then came back to her station to face yet other emergencies.

The Armenian deportation began methodically and proceeded with thoroughness around Sivas. When Miss Graffam found that all the teachers and pupils of her school, with their relatives were summoned to start southward next day, she made up her mind to go with them. She went to the Vali and asked his consent. At first he refused, saying: "You could not stand it. It is a hard, long journey." She reminded him of her journey to Erzroom in the winter. "Why do you want to go?" he asked. "They are my people. My school is closed, my pupils and teachers are going, my poor people are going. I will take medicines and help them on their way." The Vali accordingly gave his consent. She took quantities of medicine, a sum of money for relief work, and what food she could carry with the other necessaries. A report reached the Sivas station that Miss Graffam had reached Malatia in safety, a city five days' journey by horseback under normal conditions. The procession was still moving southward, but its numbers were daily diminishing.

Situation Still Critical in Persia

THE British consul-general at Ispahan was attacked and slightly wounded while returning from his morning ride on September 2d, and the British vice-consul at Shiraz has been wounded and has succumbed to his injuries. So unsafe has Ispahan become that the British, French, and Russian colonies have been obliged, Reuter's telegram says, to leave the city for Teheran, while the Germans who are suspected of having instigated the trouble, presumably remain in undisturbed tranquility. A telegram has been received from Dr. D. W. Carr, the secretary of the Church Missionary Society Mission, dated September 9th, which runs, "Community ordered evacuate Ispahan go Ahwaz wire money direct Yezd and Kerman."

INDIA

Interned German Missionaries

THE position of German missions and missionaries in India is radically changed from what it was a year ago. Then it was the evident intention of the authorities to treat German and Austrian subjects engaged in mission work, whether in Roman Catholic or in Protestant missions, with special consideration; but now they are treated as ordinary enemy subjects. Those of military age are interned, while the women and children and men who are not of military age are repatriated. At the same time Government grants are to be withdrawn from mission institutions that have been under the management and control of German and Austrian missionaries.

A writer in the (English) *Baptist Missionary Review* says, "Present measures affecting German and Austrian missionaries do not indicate that Government is in the slightest degree opposed to their mission work. Until the public are in possession of all the information that Government has in regard to aliens of hostile nationality, it

is only fair to assume that the recent measures have been taken after due consideration of all the facts and only for the purpose of insuring tranquility in India during the continuance of the present conflict between the Great Powers of Europe."

Christian Village Headmen

THE Presbyterian Mission in the Punjab is applying the native institution of the village headman to the organization of the church with interesting results. In the village of Chathianwala, for instance, there are six Christian headmen, "fine, stalwart fellows," three of whom can read. At the close of the first Communion service that had ever been held in the village, the visiting missionaries conducted a ceremony of decorating these six headmen, or *lambardars*, with medals and signet rings, as signs of their office. The signet ring contains the owner's name. Medal and ring together cost less than a rupee, and this expense is met from the village collections. No man is appointed to be a *lambardar* until he has been a Christian at least six months. The Christian people of a village choose their head man with the advice of the missionary and the local worker. At first a *lambardar* receives a provisional certificate, which is later exchanged for a permanent one, when he has proved his worth. The conditions for receiving a permanent certificate are: Habit of attendance at public worship, giving suitable contributions, ability to pray, readiness to learn, zeal in bringing others to Christ.

Baptism of a Brahman

IN a report of the Madras Southern Pastorate, Church Missionary Society, particulars are given of the baptism of a young Brahman. His name is John Alfred Krishnamurthy, and he belongs to a respectable family on the western coast. He has studied up to the matriculation standard, and he is an intelligent

and thoughtful young man. He has made a great sacrifice in having renounced the privileges of being a Brahman, and giving up his own loving mother, brothers, and sisters. He has been reading the life of our blessed Lord from his childhood, and he is thoroughly convinced that Christ is the true Lord and Savior, and that there is salvation only through Him. He is very thankful to find that his own people are very kind to him since his baptism, and that they allow him to live with them as before. This is really an extraordinary case among the non-Christians in Madras, and we trust that this will become a rule and not an exception in India.—*Church Missionary Society Gazette*.

Had No Time for Overwork

WORKING in a government workshop on the Nilgiris Hills is a young Badaga, who became a Christian and was baptized last year. During a press of work, most of the employees stayed to earn overtime pay. The young convert declined, and the manager sent for him and asked: "Why don't you stay in the evening and get extra pay like the others? Do you know you could nearly double your wages." At last came the astonishing answer, "Please, sir, I can't; I am holding Bible class every evening." The manager, himself a Christian, inquired further, and found that this convert of only a few months' standing was going every evening to his own Badaga village to read the daily Scripture Union portion to the young men with whom he had grown up, and explaining it as far as he was able to do, and speaking to them, one by one, of his Savior. Three of these young men have since asked for and received, and a fourth is under instruction for, baptism.

New Creatures in India

IN an autobiographical retrospect, in the *Church Missionary Review*, Canon S. Nihal Singh, a convert from

Hinduism, says: "Christianity, if once grasped by any one, of whatsoever caste, color, or creed, makes of him, indeed, a new creature, both in word and deed. In India, it counts in its rank and file to-day the highest caste of people, as well as the lowest of the low: the sometime proud self-righteous Pharisaic Brahman, the haughty, warlike Kshattriya, like the furious lion, who carries the marks of a ruler in him, as tho he were born to govern the animal kingdom; the cunning and shrewd Banya (merchant), and the downtrodden Sandra of the menial class, the Sweeper, the Chamár, and the Dom are all among the Christians, and in India, in the United Provinces, they all eat together and worship together without any distinction of caste, looking upon one another as members of the same family. Thank God that we are one in the Lord; one faith, one baptism, and one Lord Jesus Christ, the Savior of all mankind."

CHINA

Recrudescence of Paganism

AFTER the revolution in China, says a writer in the *Christian Herald*, multitudes seemed to lose faith in their idols, and many developed iconoclastic tendencies. Temples were desecrated, and idols torn from their positions and thrown in the river or trampled under foot by jeering crowds. However, altho the temples were swept of their idols, the missionary force was not adequate to take advantage of the new conditions, or to meet the opportunity for Christian teaching which the new order afforded. Gradually the old customs have been revived. New temples have been built, old ones repaired, and the idols, once despised, have been rescued from their places of banishment, repainted, re-robed, and amid great pomp carried by admiring crowds to their old temple homes and again placed in the seats of honor. At Liuchow, recently,

an old idol that two years ago had been pulled from its ancient seat, badly battered and then thrown in the river, was recently patched up, repainted, and placed in the seat of honor in the renowned temple of the Southern Plains. Hundreds have flocked daily to do it honor.

Further Plans of the Rockefeller Board

THE plans of the China Medical Board of the Rockefeller Foundation, as outlined in the report just issued, include the following steps:

"Send from the United States periodically the best qualified technicians in the various branches of medicine to keep the medical school abreast each year with the freshest and most inspiring discoveries.

"Within the chosen area compel every medical practitioner on foreign pay to spend at least three months of every year at the central medical school, and pay his extra expenses so incurred. This is to be the indispensable condition of any work in China.

"It should be the duty of every man to select one or more of the most promising Chinese boys under his control, and fit or see that others fit him properly for scientific medicine and bring him to the central school. These medical missionaries are to be made active agents in making the present schools and colleges in their respective spheres of influence efficient preparatory schools for Chinese medical students. In so far as practicable the Foundation will assist selected schools to meet the requirements.

"Concurrently with these steps, the Foundation will establish proper nurses' training-schools for men and women, always, of course, in connection with large hospitals."

Some Notable Chinese

IT is a pleasure to learn that several members of the Chinese Commercial Commission which recently toured the United States were identified with the

Christian movement in China and were interested in making acquaintance with Christian forces in America. One of the number was Mr. Chi Cheh Nieh, owner of large cotton mills at Shanghai and chairman of the boys' work committee of the Y. M. C. A. of that city. His father was governor of four provinces of China. His uncle, Marquis Tseng, was China's minister to England, France, Germany, and Russia. His grandfather, Tseng Kuo Fan, was China's greatest statesman of the century.

The only two dailies in Peking, China, printed in the English language, are edited by Chinese who were educated in the Presbyterian mission school at Shanghai, and who, while in that city, were members of the First Presbyterian church.

H. K. Tong, editor of *The Peking Daily News*, is also a graduate of the Missouri University, and studied journalism in Columbia.

D. Y. Chang, editor of the English edition of *The Peking Gazette*, was a delegate to the Edinburgh missionary conference, and spoke there.

Do Missions Pay?

IT is sometimes asked, "Do missions pay?" A satisfactory and convincing affirmative answer to this question has recently been given by the experience of a Boston man who sent his check for \$500 for mission work in Fuchau, South China. This sum, as reported in *The Missionary Herald*, supported four Chinese pastors and preachers. One of them is the minister of a church seating 500 people, where he preaches to at least 200 every Sunday. Twenty-eight people united with the church in ten months. Two of these pastors organized Bible classes, one of them bringing into the church 50 men. Another visited the cities where the meetings that followed up the work of Mr. Sherwood Eddy were held, and to date

9,230 people have decided to study the Bible. Besides supporting these four native pastors, this fund of \$500 supported 8 theological students. This Boston business man thought that missions do pay and he smilingly sent in his check for another \$500.

JAPAN—KOREA

Progress in a Single Field

A MISSIONARY correspondent writes: "There are 14 centers in our field in Japan, each with a population ranging all the way from one hundred thousand to three hundred thousand people, which are still unoccupied and waiting for the coming of the Gospel message. In one of these, the Nakatsu valley, with a population of 250,000, Buddhism was driven out a great while ago by the ruling daimio. The people are insistently calling for a missionary. In the southern part of Kochi Ken there is an opportunity to help evangelize a section of Japan entirely set apart from the Church. These people seem more open to the Gospel than anywhere else in Japan. The Island of Skikoku, with a population of 4,000,000, has not a single Christian boys' school. Our mission wants to establish 10 Christian schools in our field. It will cost about \$40,000 to establish an adequate middle school on a par with those of the government."

Japanese Choose Christian Careers

INSTANCES have been recorded of Chinese Christians who have given up much more lucrative positions, in order to engage in Christian work. Mr. Galen Fisher reports similar decisions on the part of certain Japanese students.

An honor graduate of the law department was given a position in the Home Department of the government. He accepted, but a little later resigned to enter training for the Christian ministry. A classmate in the law school, so gifted as to have received a watch

from the Emperor himself in recognition of his scholarship, was offered a place in the Department of Finance. This department contains the most coveted positions. The student chose, however, a position elsewhere, which gave him opportunities to move freely from city to city and thus to take part in evangelization.

Mr. Matsumoto, whose devotion to the Okayama orphanage has already become widely known, is a graduate of the Imperial Agricultural College, and it was in the face of intense family opposition that he abandoned two years ago all thought of official career.

The Union Theological School in Korea

THE Rev. E. M. Cable reports that the administration building given by Mrs. Fannie Nast Gamble to the Methodist union theological seminary at Seoul, is completed. The dormitory buildings and a new residence for Mr. Cable, one of the teachers in the theological school, are also ready. Last year there graduated a class of 17 men. The coming year will record a much larger class, quite a number of them graduates from higher mission schools. The students in the seminary take their first year of work in the Pierson Memorial Bible School.

The Korean Church a Model

MR. ABBOTT, a missionary in Chefoo, says the Korean Church is nearer the ideal church of apostolic days than any he has ever seen or heard of. They have a wonderful system of Bible study. There is the Sunday Bible School in all the churches, where groups are in separate classes with a separate teacher. On Saturday night, the teachers have a preparation class where they get filled up ready for giving out on the Sunday. Every church also has its own special week for Bible study for its members. Each district has a week for study to which any from the

churches in that district may come. For about two months near the end of the year, they have what they call the Institute when the helpers from the churches come, at their own expense, for definite Bible study. Then from February to April they have a theological seminary, when the specially picked men from the churches come for more definite training. These are all preparing for the ministry. They come from their work in the churches, and after three months of hard study go back to their work, to live it out and pass it on. They are just steeped in the Bible, and the results have proved the value of such training.

A Missionary School at Syen Chun

THERE are nearly one hundred new boys in the school since the opening of the term April 1st. This means careful oversight as so much depends upon beginning well. The dormitories are crowded to the limit, showing the necessity of hurrying up the new buildings.

The boys do not live as they should, if left to provide and prepare their own food; so instead of leaving them to cook in little groups of four or five as they room, Mr. McCune has divided them into clubs, and each club has a woman to cook for them. The boys give her her food for her work and a little money for shoes, and so the cooking is better. The new building, headquarters for the work department, is going up under Chinese contract. Of the 148 boys in school, 84 are in need of work to pay part or all of their expenses and quite a number can work on this new building.

The boys need to learn to work and the agricultural department will be the most profitable now and later. The carpenter shops are profitable too; boys come out quite proficient men. Weaving too will be easily managed when the new building provides a room for it.

They have some hand looms but for the last two years have had no place to use them. One loom has been enlarged so that we can have rag rugs woven.

Mr. McCune has recently conducted revivals in several places. The twelve churches of which he is pastor have grown rapidly.—*Mrs. Geo. S. McCune.*

AFRICA

Heathen Customs Changed

ARCHDEACON F. MELVILLE JONES narrates an incident of the early days of the Niger Mission to illustrate the power of the Gospel to create moral standards among people who had previously been entirely lacking in them. "The chief in a town where we had not been before received us kindly and was willing to give us a site on which to build, but said that he hoped we would not interfere with any of their customs. The first of these was that no one was allowed to keep a ram in that town. This peculiar local custom connected with their heathen rites we readily expressed our willingness to respect. The next was that no one should interfere with or take another man's wife. This we stated was in accordance with our God's law and would be observed. Then in the same category, he told us it was the custom when a big man or chief died, to put to death many of his wives, so that they might minister to him in the other world! On hearing that we should do our best to put an end to this cruel custom, the chief said that he wished he had not given us the land. However, when we told him we should use no force to accomplish our end, but simply teach the people God's law out of our holy book, he was quite satisfied and said we could come as soon as we liked. No book would ever have power to break through this long-established custom. The sequel is, there is now a church in the town, and the Bible has so changed the character of the people

that the old custom prevails no longer.”
—*C. M. S. Review.*

Systematic Giving in Africa

LAST year saw the establishment of a “builders’ band” in Bunyoro, which was very satisfactory, notwithstanding the fact that it was a year of famine. The Rev. H. A. Brewer says: “In Hoima district we have closed our first year with a roll of over 700 men, women, and children, who have pledged themselves to give some set amount regularly—adults not less than R1 (1s. 4d.) every year, and children not less than half a rupee. The whole sum brought in by this means amounts to £30 or £40, nearly all of which is sheer gain, *i. e.*, would not have been given otherwise. The principle is instilled that every Christian should try to do something, and is of incalculable value, the tendency having grown up for the peasantry to leave all the financial support to the chiefs, which was far from being a healthy state of things. Our teachers’ and clergy’s stipends are fixt on a very low rate, but we need in Hoima district every year at least £150, and, as this has to be collected largely in cents, it is easy to imagine what a help the ‘builders’ scheme has been.”

Bishop Hartzell Retires

“AFRICA to-day is God’s last, if not His greatest, challenge to the Christian Church.” These are the words of one who, for the last eighteen years, has devoted himself to the work of Christ in the Dark Continent. Bishop Hartzell is to retire next May from service as missionary bishop of the Methodist Episcopal Church. *Evangelical Christendom*, an English paper, commenting on his retirement, says: “Wherever he went he was an inspiring influence. His heart was drawn to all who love the Lord, and he was always a living witness to the spirit of Christian unity. Loved by men of all the evangelical

churches, trusted as a councillor, revered as a leader, and; above all, looked up to as a saint of God, he has done a great work, and when he lays down his office others will enter upon his labors and reap what he has sowed.”

The Work of an Interned Missionary

THE British missionaries interned during the war in German East Africa include fourteen representatives of the Church Missionary Society, and 40 of the Universities Mission. Friends had no word from them for many months, but a letter which came from Rev. T. B. R. Westgate, D.D., in August, shows how he at least has been spending his time. Writing to Mrs. Westgate in England, he says: “I have translated Leviticus, Judges, 1 and 2 Samuel, 1 Kings, and the fifth Book of Psalms since August of last year.”

This devoted missionary can make his own St. Paul’s words: “The things which have happened unto me have fallen out rather to the furtherance of the Gospel.”—*Church Missionary Society Gleaner.*

More Rum for Africa

PURSUING the subject of the shipment of American rum to West Africa, the *Missionary Herald* says: “We take from a Boston daily this report of the continuance of the traffic:

“Laden with the fourth cargo of rum, tobacco, lumber, and flour that has been shipped from Boston within the past few months, the four-masted schooner *Florence Thurlow* sailed to-day for ports on the west coast of Africa. Her shipments include 830 puncheons, 1,770 kegs and 392 barrels of rum, 2,099 barrels of flour, 290 tierces and 1,018 cases of leaf tobacco, and quantities of pine boards.

“The barque *Ruth Stark*, which recently arrived from Liverpool, will sail with a similar cargo in about two weeks.’

"The business seems to be growing. Before we throw any more stones at England for her forcing of opium on China, we may well reflect on what the United States is doing by fortnightly shipments of rum to Africa."

Universities Mission and the War

THE report of the Universities' Mission to Central Africa refers to the fact that 41 of its missionaries in German East Africa have been completely cut off from the outer world for many months. There was a rumor that they were being well treated, but that was all the information to be obtained. The drawing up of the usual report was, therefore, rendered somewhat difficult. Last year twelve pages were occupied with describing the Magila, Zigualand, and Rovuma Archdeaconries. This year there is no news about them. Added to this anxiety is the uncertainty of the influence which the war may have upon the funds. During the year 19 new members joined the mission. Seven went to Zanzibar, 7 to Nyassaland, and 5 to Northern Rhodesia.

German Mission in Africa

COMMUNICATION with mission fields is uncertain and slow even in neutral countries, but communication has not stopt entirely even with German possessions in Africa and Australasia. Many German mission workers are still at their posts even tho they labor under great difficulties. The native churches and native helpers are very faithful even to imprisoned missionaries. In the British colonies, where the German missions have worked a long time, a large number of natives have been educated.

The German missionaries in Dahomey have been forbidden to write home as a retaliation for German treatment of French prisoners in the territories of North France occupied by Germans. From the Gras Land of Kamerun the

Basel mission has heard very little since April. There are 700 pupils in Bali and 40 new pupils entered into the girls' school. At the close of 1915, 25 pupils and 3 women were baptized there.

The mission people of the southern stations of German Southwest Africa were brought to Natal and forbidden to return to their field of labor for the present. A Rhenish mission sister remained voluntarily as nurse in the concentration camp. It is hoped that the Rhenish missionaries will be allowed to remain in the northern stations of the territory.

The Zulu Industrial School

THE NATAL MERCURY reports a dramatic scene on the occasion of the visit of the Governor-General of South Africa to the Ohlange Institute for the Education of Natives (near Phoenix), of which the Rev. John L. Dube is president. Lord Buxton, Lady Buxton, the Hon. Phyllis and Lord Carlton arrived on July 17th.

"A crowd of natives were seen rushing down, brandishing shields and staves, the band being under command of their chief Mandhla ka Yise, in European dress, on horseback. The natives wheeled in front of the Vice-regal party, and executed a war dance. Mandhla ka Yise ("the power of his father") is a son of the late Chief Umqawe, of the Madadi tribe, who led a regiment of his people in the Zulu War, and fought valiantly for Queen Victoria.

"In contrast to this heathen war dance was the crowd of fully 2,000 drest Christian natives, who gathered round the front door to hear the addresses. . . ."

Mr. Dube referred to the progress made by the natives in their education. The new building which His Excellency opened was built largely by students, who were paying the expenses of their education. The new building is

of sandstone, quarried on the school property, and hewn by students; and in architecture, workmanship, and imposing appearance it will compare well with any building for native education in South Africa. In all there are 11 good buildings belonging to the institution.

MALAYSIA AND THE ISLANDS

Anti-Christian Propaganda in Malaysia

THE government in Dutch East Indies gives large subsidies to private schools which meet certain requirements, including the mission-schools. The Mohammedan press now resents this as an attempt of the Christian government to force the natives to become Christians. Behind this attack stands the European press inimical to missions. Mohammedan circles oppose missions with the assertion of liberty of conscience; all religions are alike, and to invite any one to change his religion is foolish and not right. The anti-Christian movement in Islam is also helped by Theosophic-Buddhistic papers. Orthodox circles have also their energetic representatives, and their influence is growing. They are publishing magazines which have no other mission but to combat Christianity with intellectual weapons, but they are imitating various missionary methods, and it is said that they even propose to organize a Mohammedan Salvation Army.

A Fountain of Living Waters

AFTER a recent visit to the Philippines Robert E. Speer has written: "Silliman Institute at Dumaguete has become a fountain of living water for all the Central and Southern Philippine Islands. The morning of the day of our arrival it enrolled 699 students, and two more came in during the day. Three hundred boys, eager to come to work their way, have been refused this year, as the school has no room for more, and can not—without extension,

enabling it to take more pay students, or endowment, increasing its resources—carry the burden of these hundreds of additional working students. Every spot on which a boy can sleep at night is already full. It was a sight, crowded with lessons, to go about the dormitories after lights were out at 10 o'clock and to see the tables and floors and every square foot of the verandas covered with boys on cots or on their simple mats, packed together like fishes in a tin. A movement for enlargement has met with enthusiastic support among the parents of the boys and those fathers who are eager to make it possible for their sons who have not been able to get in to enjoy the benefits of the institute. Fifty thousand pesos, nearly, have now been pledged, and the missionaries hope to raise \$50,000 gold in the islands themselves, which they ask the home Church to duplicate with another \$50,000."

A New Plan for Australia

THE so-called Inland Mission Scheme has been devised by the General Assembly of Australia to meet the spiritual and medical needs of the white dwellers in the great interior of the country. Three years ago the Assembly, realizing how hopeless were the attempts of the weaker churches in various States to minister to the scattered population at mining camps, sheep and cattle stations, and small townships, decided to excise from the various States an area of about 2,000,000 square miles, nearly two-thirds of the country, and set this specially apart to be worked by the whole Church of Australia. The difficulties are very great, because of the scattered nature of the population and the enormous distances. It is proposed to employ ministers, missionaries, and qualified deaconess-nurses who are whole-hearted for God, the ministers and missionaries to itinerate in the lonely bush homes, pointing the people to

the God of their fathers, and the trained nurses to be settled in the small centres of population, where small hostels will have to be built. These nurses will really take the place of doctors, and will make it their special care to rob of its terrors the crisis of motherhood for the wives of the pioneers. They will be missionaries, too, and will point the way to the Physician of the souls of men.

MISCELLANEOUS

Bright Bits of Missionary News

THE following extracts from missionary letters give a faint glimpse of the encouraging progress in many mission fields. The pressure on mission boards for larger appropriations and more missionaries is tremendous:

"The people receive us into their homes as never before, and many pupils are turned away from the schools for lack of room."

"The hospital is enjoying greater popularity than at any time in its previous history. The old and bitter prejudice is passing. Patients of every class are crowding in from towns and villages far and near. Our present accommodations are utterly inadequate to meet the demands."

"In despair, the people are now looking to Christianity as never before."

"The whole attitude of the people toward us and our work has changed."

"The schools are badly overcrowded, and for four years we have been unable to increase the number of boarders for lack of room."

"Our school enrollment since last September has increased more than 70 per cent."

"The old spirit of hostility is broken down, and the people everywhere listen attentively to the message—a vast change from former conditions. The doors stand wide open on every hand, but, alas! we have not the workers to enter them. Our Boys' School had to refuse many applicants for lack of room, and

our chapel is quite inadequate to seat the entire congregation."

"An amazing change has taken place. I am preaching the gospel to crowded houses, often there not being standing room."

"In two years we have outgrown our quarters twice, and now have the great problem of building a church capable of holding our congregations."

"The school enrollment has increased 200 per cent."

"On my last visit the church was packed to overflowing, a large number having to sit on mats spread on the ground in the yard."

Number of Jesuits in the World

AMERICA, a Roman Catholic publication, gives the following figures concerning the Jesuits of the world: "On January 1, 1914, the society numbered 8,262 priests, 4,481 scholastics, 4,151 lay brothers; in all, 16,894. Of this number 2,183 priests, 429 scholastics, and 1,027 lay brothers, totaling 3,639 are on foreign fields. In the United States, including Alaska, there are 2,676 Jesuits. Of these 1,211 are priests, 910 scholastics, and 555 lay brothers. These are divided among four provinces—Maryland and New York, with 895 members; Missouri with 859 members; California, with 404, and New Orleans, with 243. In addition to these, 265 Jesuits, mostly members of European provinces, are working in the Philippines, in Colorado and New Mexico. The annual increase of the society in the United States on January 1, 1914, was 58, and of the whole society, 180."

Growth of Bible Circulation

IT is but little more than a century ago that Voltaire prophesied that in a hundred years the Bible would be an extinct book. How has that prophecy been fulfilled? From 1804 to 1817 the total issues of Bibles and portions of the same in all Europe and America were about

three million copies, or an average of less than a quarter of a million a year, distributed in less than seventy languages. At present the thirty Bible societies of the world which exist for the specific purpose of publishing the Word of God without note or comment, issue the whole Bible or portions of it in over 500 languages and the aggregate circulation is about 18,000,000 copies a year. Then there are the Bibles and portions printed by private publishing firms, returns of which have recently been gathered for the first time, and these add 10,000,000 copies to the annual output. Thus we have 28,000,000 or more than 120 times the annual output of a century ago. And besides this, there are the many millions of copies of texts and quotations circulated annually in our marvelously developed Sabbath-school literature and the literature of the churches.

OBITUARY NOTES

Dr. Stephen O. Benton of New York

DR. STEPHEN O. BENTON, for 13 years corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, died at his home in Mt. Vernon, N. Y., from uræmic poisoning, October 23, 1915, at the age of sixty-six.

His father and grandfather were Methodist preachers, and he was born at Middletown, Conn., April 30, 1849. In 1869 he was married to Miss Ellen M. Taft, of Stafford Springs, Conn., and in 1870 entered the ministry in Providence Conference, of which he was presiding elder from 1890 to 1896.

In 1902 he was elected Recording Secretary of the Board of Foreign Missions, in which capacity he served with faithfulness and efficiency.

Missionary Deaths in Turkey

THE Eastern Turkey Mission has lost three of its members, Mrs. Clarence D. Ussher and Mrs. George C. Reynolds, of Van, and Miss Charlotte E. Ely, of Bitlis, of each of whom it

may be said that she laid down her life in the service of the people of Turkey.

Mrs. Ussher died at Van, her missionary home for sixteen years, and the scene of her indefatigable labors through the long terror of the recent siege.

Mrs. Reynolds, of Van, who had seen nearly fifty years of missionary service, survived to reach Tiflis, but not to welcome her husband, who arrived there on his way back from the United States two days after her death.

Dr. Reynolds, Dr. Ussher and his three children, and other members of the Van Mission returned to New York in October.

Miss Ely entered into rest from Bitlis, which also for nearly fifty years had been her home, and where she was the beloved principal of "Mt. Holyoke Seminary" and in charge of women's work over the large outlying field.

Booker T. Washington

ON November 14th, in Tuskegee, Alabama, where he founded his famous Institute, Dr. Booker T. Washington passed away. The cause of his death was hardening of the arteries. A sketch of his life and work will appear in an early number of the REVIEW.

Rev. A. E. Casalis of France

ALFRÉD EUGÈNE CASALIS, the 19-year-old grandson of the distinguished founder of the Basutoland Mission, lost his life in a severe engagement north of Arras, in which 64 out of the 75 in his company were killed.

In Paris he had made brilliant progress in classical studies, and had entered the Theological Faculté at the University of Montauban, with a view to becoming a missionary in his turn. Called to join his regiment in January, he was invalided out, but rejoined as a volunteer in April, tho not obliged to do so. Alfred Casalis was everywhere beloved. An earnest Christian, "the joy of the Lord was his strength."



BOOKS ON MISSIONS AND MISSION LANDS

Childhood in the Moslem World. By Samuel M. Zwemer. Illustrated. 8vo. 273 pp. \$2.00. Revell, 1915.

Dr. Zwemer not only has a profound knowledge of Moslem life, gained by 25 years in Mohammedan lands, but he is also skilled in presenting his facts in stirring and convincing fashion to Christian audiences.

This valuable study of the condition of Moslem children is compelling in human interest and appealing to Christian sympathy. The book is exceedingly rich in facts. It reveals good and bad details of child life in Mohammedan homes in Arabia, Africa, Turkey, China, India, Persia, and elsewhere. Dr. Zwemer, and the many authorities that he quotes, describe the life of Moslem children from their birth, often amid dirt and disease, their education—religious but immoral—their early marriage and frequent divorce, and on to death.

No one who loves children as Dr. Zwemer loves them, and sees in them the possibility of Christlikeness, can read this description of the woes and evils of Moslem childhood without being deeply stirred. Eighty millions of these children are as yet practically untouched by Christian missions. The hope of winning the followers of Mohammed to Christ lies in the children—before they are blighted with the poison of Islam. "The evangelization of the Moslem world in this generation," says Dr. Zwemer, "may dismay even the most dauntless faith, but the evangelization of the coming generation is not an impossible task to those who have witnessed the accessibility and responsiveness of childhood. . . . Then comes the inspiration of the latent possibilities in Moslem childhood; of what it would mean to

train them, to transform them, to have Jesus Christ transfigure their lives by His indwelling. We can see by faith the day approaching when these children shall grow up to the measure of the stature of the fulness of Christ."

Christianity and the Jew. An appeal to the Church of Christ. By Delaware W. Scott. 12mo. 100 pp. 75 cents. Standard Publishing Co., Cincinnati, 1915.

Israel is the great enigma of history unless revealed in the light shed by the Old and New Testaments. But the neglect and persecution of Israel by Christians is difficult to understand in any light. It is a dark record.

Mr. Scott takes up the subject in an elementary way, and makes an earnest, convincing plea for missions to the Jews. Briefly, and without traversing new ground, he surveys the Jew as revealed in the Bible and in history; the Jew in literature, arts, and science; the Jews' contribution to religion and the present crisis in Judaism. The author lacks information and makes a mistake in stating that there is no work for the Jews. Apparently he is ignorant of the many Christian missions to Israel in England, America, Germany, Palestine, North Africa, and elsewhere. The book is, however, a good primer to put in the hands of those uninformed and willing to consider our debt and present duty toward God's ancient people.

Called to the Colors and other Stories. 12mo. 199 pp. \$1.00. Christian Women's Peace Movement, West Medford, Mass., 1915.

While not a missionary book in the generally accepted sense, this is a volume of stories with a mission—a mission of peace. The most striking and powerful story is the last, entitled, "The Iron

Cross." It is a worthy winner of the prize offered by the Christian Woman's Peact Movement, and adapts the story of the Crucified One to the present warfare. Each of the seven stories has its own peculiar force and beauty. Together they ring out in harmonious chimes the first Christmas message of the angelic hosts, "Glory to God . . . Peace on Earth."

Study of a Rural Parish. A Method of Survey. By Ralph A. Felton. 8vo. Missionary Education Movement, New York, 1915.

Mr. Felton has here compiled a set of suggested blanks for the use of pastors of rural churches who wish to study their fields scientifically. There is also an excellent and full bibliography of volumes bearing on the subject. It is a book ready for real and practical use.

The Churches at Work. By Charles L. White. Illustrated. 12mo. 226 pp. 60 cents. Missionary Education Movement, New York, 1915.

The problems facing Christian churches in America are numerous and serious. Dr. White shows what they are by concrete examples. Better still, he shows how they have been solved by spiritual forces at work in city and country districts, among foreigners and Americans, by social forces and spiritual methods. This is a text-book for mission study classes, but it contains an array of facts valuable to any American reader.

Rising Churches in Non-Christian Lands. By Arthur J. Brown. Illustrated. 8vo. 236 pp. 60 cents. Missionary Education Movement, New York, 1915.

The transformation of individuals and of communities in non-Christian lands constitutes the miracle of modern history. The stories of the beginnings, growth, and methods of typical churches, as described by Dr. Brown, make a deep impression. Here we see the rise of churches, the development of education, the increase of industry, the extension of missionary work—all as the

result of seed planted by the Christian preacher and teacher. If any one still doubts the practical efficacy of Christian missions in Asia, Africa, South America, and the islands, let him be convinced by reading the story of Korea, of the West African mission, of Un Ho, of the Church in Rio de Janeiro, and of the work for blind, insane, and leprous. Such a text-book promises to awaken young people, not only to a deeper interest in foreign missions but to better service in the home church.

NEW BOOKS

Williams College and Foreign Missions. Biographical Sketches of Williams College. Men who have rendered Special Service to the Cause of Foreign Missions. By John H. Hewitt. Illustrated, xi-641 pp. Pilgrim Press, Boston, 1914.

Called. By E. May Crawford. 185 pp. 2s.6d. C. M. S., London, 1915.

The Judson Centennial, 1814-1914. Edited by Howard B. Grose and Fred P. Haggard. Illustrated. 305 pp. \$1. American Baptist Pub. Society, Philadelphia, 1914.

The People of India. By Sir Herbert Risley, K.C.S.I. Second edition, edited by W. Crooke. Illustrated. xxxii-472 pp. Thacker, London, 1915.

The Stolen God and Other Experiences of Indian Palace Life. By Dr. Nina Ottmann. Illustrated. 85 pp. 1s., net. Carey Press, London, 1915.

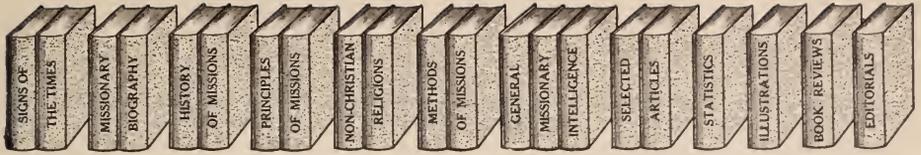
South and South Central Africa: A Record of Fifteen Years' Missionary Labors among Primitive Peoples. By H. Frances Davidson. Illustrated. 481 pp. \$1.50. Brethren Pub. House, Elgin, Ill., 1915.

Tahan: Out of Savagery Into Civilization. An Autobiography. By Joseph K. Griffis. Illustrated. 263 pp. \$1.25. Doran, New York, 1915.

The History of the Melanesian Society. By W. H. R. Rivers. 2 volumes. 36s., net. Cambridge University Press, London, 1914.

Confucianism and Its Rivals. The Hibbert Lectures. Second Series. By Herbert A. Giles. 271 pp. 6s., net. Williams & Norgate, London, 1915.

The Gods of Northern Buddhism: Their History, Iconography, and Progressive Evolution through the Northern Buddhist Countries. With a general introduction in Buddhism. Translated from the French of J. Deinter by Alice Getty. Illustrated. £3. 3s., net. 246 pp. Clarendon Press, London, 1914.



CONTENTS OF ONE VOLUME OF THE MISSIONARY REVIEW OF THE WORLD

Each year the MISSIONARY REVIEW contains the equivalent of 21 volumes, a complete library of Missions, on the history, methods, principles, and progress of Missions, and the lives of Missionaries and Native Converts. Each small volume would contain about 30,000 words (150 pages).

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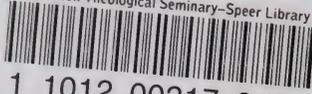
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